



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600048037S

30499 d.3

GIVEN TO THE LIBRARY
BY ALL SOULS COLLEGE
MCMXXVI



39, PATERNOSTER-ROW,
May 1836.

Messrs. LONGMAN, REES, ORME, & CO.'s

SELECT LIST
OF
NEW WORKS AND NEW EDITIONS,
LATELY PUBLISHED.

MEMOIRS of SIR WILLIAM TEMPLE.

By the Right Hon. THOMAS PEREGRINE COURTENAY.

2 vols. 8vo. with Portrait, 28s.

LIFE and TIMES of WILLIAM III.

King of England, and Stadtholder of Holland.

By the Hon. A. TREVOR, M.P. F.A.S. &c. 2 vols. 8vo. with Portrait, &c. price 24s.

LIFE of SIR HUMPHRY DAVY, Bart.

By his Brother, Dr. JOHN DAVY.

2 vols. 8vo. with Portrait, 28s.

"The manner in which he (Dr. Davy) has performed his task is highly creditable to his talents and learning. The important documents, too, which he has published for the first time, are extremely valuable; and enable us to form a more correct judgment than we could otherwise have done of the scientific character and general attainments of his brother."—EDINBURGH REVIEW, No. 127.

LIFE of EDWARD the BLACK PRINCE.

By G. P. R. JAMES, Esq.,

Author of "Darnley," "Richelieu," &c. 2 vols. 8vo.

SELECTED FOREIGN STATESMEN.

U, OXENSTIERN, MAZARIN, &c.

Foolscap 8vo. with Vignette, 6s.

...borate and interesting account of the cele-
...st men, and perhaps also one of the worst
...m of few, and died without the regret of
...eresting sketch of the celebrated Swedish

...lating stock of popular knowledge. We
...al student for so much popular informa-
ATHENÆUM.

Voyages & Travels, Geography, Topography, &c.

HISTORY of MARITIME and INLAND DISCOVERY.

By W. D. COOLEY. 3 vols. fcap. 8vo. with Vignettes, 18s. cloth.

"It is a long time since we have seen a book more deserving of popularity than this. His volumes are full of the most amusing and instructive information."—ATHENÆUM.

TRAVELS in ETHIOPIA,

ABOVE THE SECOND CATARACT OF THE NILE.

By G. A. HOSKINS, Esq. With a Map and 90 Illustrations. 4to. 3l. 13s. 6d.

EGYPT and MOHAMMED ALI ;

Or, TRAVELS IN THE VALLEY OF THE NILE.

By JAMES AUGUSTUS ST. JOHN. 2 vols. 8vo. 30s. bds.

GREECE and the LEVANT.

Or, DIARY OF A SUMMER'S EXCURSION IN 1834.

By the Rev. RICHARD BURGESS, B.D. of St. John's College, Cambridge,
Author of "The Topography and Antiquities of Rome."

2 vols. fcap. 8vo. 14s. bds.

WANDERINGS in SOUTHERN AFRICA.

With an Appendix, containing some Account of the Recent Irruption of the Caffres.

By ANDREW STEEDMAN.

With a Map, and numerous Engravings. 2 vols. 8vo. 24s. bds.

JOURNAL of a VISIT to CONSTANTINOPLE.

By JOHN AULDJO, Esq. F.G.S.

Author of "Ascent of Mont Blanc," and "Sketches of Vesuvius."

8vo. with Plates, etched by George Cruikshank, from Drawings by the Author, 10s. 6d.

SIR EDW. SEAWARD'S NARRATIVE of his SHIPWRECK,

and consequent Discovery of certain Islands in the Caribbean Sea.

With a Detail of many extraordinary Events in his Life, from 1733 to 1749, as
written in his own Diary.

Edited by Miss J. PORTER. Second Edit. 3 vols. small 8vo. 21s. cloth.

"The most curious and instructive work that has appeared since the first dawn of discovery, and in the history of navigation."—SPECTATOR.

SKETCH of ANCIENT and MODERN GEOGRAPHY,

for the Use of Schools.

By SAMUEL BUTLER, D.D. F.R.S. &c. Head Master of Shrewsbury Royal
Free Grammar School.

8vo. New Edition, corrected to 1835, 9s. bds.

By the same Author,

Atlas of Modern Geography, consisting of 23 Coloured Maps, from a New Set of Plates, corrected to 1835, with an Index of all the Names. 8vo. 12s. hf-bd.

Atlas of Ancient Geography, consist-

ing of 22 Coloured Maps, with a complete accentuated Index. 8vo. 12s. hf-bd.

General Atlas of Ancient and Modern Geography, 45 Coloured Maps, and two Indexes. 4to. 24s. half-bound.

. The latitude and longitude are given in the Indexes to these Atlases.

. The Author begs to observe that in the present editions he has added Maps of the West Indies and Australia to the Modern, and of Mauritania, Numidia, and Africa Propria, to the Ancient Atlas ; and has had several of the Maps re-drawn and re-engraved, especially those of Greece and Italy, on a larger scale, and one of Italy also added, without any increase of price.

Botany, Gardening, &c.

(Continued.)

By JOHN LINDLEY, Ph. D. F.R.S. L.S. G.S. &c.
*Professor of Botany in the University of London, and in the Royal Institution
 of Great Britain.*

INTRODUCTION to BOTANY.

Second Edition, with Corrections and considerable Additions.
 1 large vol. 8vo. with numerous Plates and Woodcuts, 18s. cloth.

A NATURAL SYSTEM of BOTANY :

Or, a Systematic View of the Organization, Natural Affinities, and Geographical
 Distribution of the whole Vegetable Kingdom, together with the Uses of
 the most important Species in Medicine, the Arts, &c.

2d Edition, with numerous Additions and Corrections, and a complete List of Genera,
 with their Synonyms. 1 vol. 8vo. cloth.

SYNOPSIS of the BRITISH FLORA,

Arranged according to the Natural Orders.

2d Edition, with numerous Additions, Corrections, and Improvements.
 12mo. 10s. 6d. bds.

A KEY to
STRUCTURAL, PHYSIOLOGICAL, & SYSTEMATIC BOTANY.

For the use of Classes. 8vo. 4s. 6d.

FIRST PRINCIPLES of HORTICULTURE.

2s. sewed.

GUIDE to the ORCHARD and KITCHEN GARDEN ;

By G. LINDLEY, C.M.H.S. Edited by J. LINDLEY, Ph. D. F.R.S. &c.

1 large volume, 8vo. 16s. bds.

TRANSACTIONS of the HORTICULTURAL SOCIETY.

4to. Any Volume or Part may be had separately.

PRINCIPLES of BOTANY.

By the Rev. J. S. HENSLOW, M.A. F.L.S. &c.

Professor of Botany in the University of Cambridge, &c.

1 vol. foolscap 8vo. with Vignette, and about 160 Woodcuts, 6s.

THE NEW BOTANIST'S GUIDE to the
LOCALITIES of the RARER PLANTS of ENGLAND and
WALES.

By HEWETT COTTRELL WATSON, F.L.S. 12mo. 10s. 6d.

By the same Author,

Remarks on the Geographical Distribution of British Plants.

12mo. 6s. 6d.

Botany, Gardening, &c.

(Continued.)

A PRACTICAL TREATISE on the
CULTIVATION of the GRAPE VINE on OPEN WALLS.

By CLEMENT HOARE. 8vo. 7s. 6d.

THE MORAL of FLOWERS.

With 24 beautifully coloured Plates, royal 8vo. 2d Edition, with Additions, 30s. hf.-bd.
"Full of exquisite poetry."—BLACKWOOD'S MAGAZINE.

FIRST STEPS to BOTANY.

By J. L. DRUMMOND, M.D.
12mo. 100 Woodcuts. 3d Edition, 9s.

CONVERSATIONS on BOTANY.

With 22 Engravings. 12mo. 8th Edition, enlarged, 7s. 6d. plain; 12s. coloured.

CONVERSATIONS on VEGETABLE PHYSIOLOGY;
Comprehending the Elements of Botany, with their Application to Agriculture.

By JANE MARCET. 2 vols. 12mo. with Plates, 2d Edition, 12s.

Sporting.

INSTRUCTIONS to YOUNG SPORTSMEN.

By Lieut.-Col. P. HAWKER.

7th Edition, enlarged (30 Plates and Cuts), 18s. cloth.

"Col. Hawker is one of the best shots in England, and his 'Instructions to Sportsmen' the very best book we have on the subject."—BLACKWOOD'S MAGAZINE.

THE GUN;

Or, a Treatise on the Nature, Principle, and Manufacture of the various descriptions
of Small Fire-Arms.

By WILLIAM GREENER, Inventor of an improved method of Firing Cannon by Percussion.

In 1 vol. 8vo. price 15s.

"I have no hesitation in saying that I consider it by far the best work ever written on the subject, and I should recommend the perusal of it to every gun-maker in the United Kingdom."—EXTRACT OF A LETTER FROM COL. HAWKER TO THE AUTHOR.

TROUT and SALMON FISHING in WALES.

By GEORGE AGAR HANSARD. Fcap. 8vo. 6s. 6d. cloth.

"G. A. Hansard's useful manual."—BLACKWOOD.

"A delightful companion to the lovers of the rod and line."—GENT.'S MAG.

"If the reader should ever go into Wales, whether he be an angler or not, he should take this book; if he be an angler, he ought to go for the sake of having such a companion."—ATLAS.

Geology and Mineralogy.

INTRODUCTION to GEOLOGY;

With the most important recent Discoveries.

By **ROBERT BAKEWELL.**

8vo. 4th Edition, with considerable Additions, Plates and Cuts, 21s.

GEOLOGY of the SOUTH-EAST of ENGLAND;

Containing a Comprehensive Sketch of the Geology of Sussex, and of the adjacent parts of Hampshire, Surrey, and Kent;

With Figures and Descriptions of the Fossils of the South Downs, and of the Extraordinary Fossil Reptiles of Tilgate Forrest.

By **GIDEON MANTELL, LL.D. F.R.S.,** Fellow of the Geological Society, &c. &c.

8vo. with 75 Plates, coloured Map and Woodcuts, 21s.

A TREATISE on PRIMARY GEOLOGY:

Being an Examination, both Practical and Theoretical, of the Older Formations.

By **HENRY S. BOASE, M.D.**

Secretary of the Royal Geological Society of Cornwall, &c.

Second Edition, 8vo. with Woodcuts, 12s.

GUIDE to GEOLOGY.

By **JOHN PHILLIPS, F.R.S. G.S.,** Professor of Geology in King's College, London, &c.

Second Edition, with Plates, 12mo. 5s. bds.

A NEW DESCRIPTIVE CATALOGUE of MINERALS.

With Diagrams of their simple Forms.

Intended for the use of Students in the Classification of Minerals, and in the arrangement of Collections.

By **J. MAWE.** 12mo. Seventh Edition, 6s.

NEW SYSTEM of GEOLOGY;

In which the great Revolutions of the Earth and Animated Nature are reconciled to Modern Science and to Sacred History.

By **A. URE, M.D. F.R.S.**

8vo. with 7 Plates, and 51 Woodcuts, 21s.

GEOLOGY of the VICINITY of HASTINGS.

By **W. H. FITTON, M.D. V.P.G.S. F.R.S.**

12mo. with Cuts, and Plate of Geological Sections, 4s. cloth.

CONVERSATIONS on MINERALOGY.

With Plates by **Mr. and Mrs. LOWRY.**

New Edition. Nearly ready.

Entomology, Ornithology, and General Zoology.

INTRODUCTION to ENTOMOLOGY ;

OR, ELEMENTS OF THE NATURAL HISTORY OF INSECTS.

By WILLIAM KIRBY, M.A. F.R.S. and L.S., and WILLIAM SPENCE, Esq. F.L.S.

In 4 thick vols. 8vo. with Plates, and Portraits of the Authors, price 4l.

A Scientific Index may be had, price 2s.

THE ENTOMOLOGIST'S USEFUL COMPENDIUM ;

Or, An Introduction to the Knowledge of British Insects.

By GEORGE SAMONELLE, A.L.S.

8vo. 2d Edition, with considerable Additions and Corrections, with Fourteen Plates.

Parts I. and II. (to be completed in about fourteen monthly parts),
price 2s. plain, and 3s. coloured.

AN OUTLINE of the SMALLER BRITISH BIRDS.

By R. A. SLANEY, Esq. Foolscap 8vo. Cuts, 4s. 6d.

A HISTORY of the RARER BRITISH BIRDS.

By T. C. EYTON.

Being intended as a Supplement to the History of British Birds, by the late T. Bewick.

This work contains Descriptions of all the Species, about 33 in number,
discovered since the time of Bewick ;

With Wood-cut figures of nearly all, and with Vignettes ; also, a Systematic
Catalogue of all the British Birds hitherto discovered.

1 vol. demy 8vo. price 10s. 6d. Royal 8vo. price 21s. in boards.

LETTERS to a YOUNG NATURALIST, ON THE STUDY OF NATURE AND NATURAL THEOLOGY.

By J. L. DRUMMOND, M.D. 12mo. Cuts, 7s. 6d.

DISCOURSE on the STUDY of NATURAL HISTORY.

By WILLIAM SWAINSON, Esq.

1 vol. foolscap 8vo. with Frontispiece, 6s.

By the same Author,

A Treatise on the Geography and Classification of Animals.

1 vol. foolscap 8vo. with Frontispiece, 6s.

Also,

On the Natural History and Classification of Quadrupeds.

1 vol. foolscap 8vo. with Frontispiece, and numerous Illustrations from Drawings
by the Author and T. Landseer, 6s.

A MANUAL of BRITISH VERTEBRATE ANIMALS.

By the Reverend LEONARD JENYNS, M.A. F.L.S., &c.

Containing descriptions and measurements of all the British Animals belonging to the
classes Mammalia, Aves. Reptilia, Amphibia, and Pisces. 8vo. 13s.

BOOK of NATURE :

A Popular Illustration of the General Laws and Phenomena of Creation.

By J. MASON GOOD, M.D. F.R.S. 3 vols. 3d Edit. 24s.

TAXIDERMY ;

Or, the Art of Collecting and Preparing Objects of Natural History.

12mo. Plates, Fourth Edition, 7s. 6d.

Novels, Romances, Works of Fiction, &c.

THE BROKEN FONT;

A Story of the Civil War.

By the Author of "Tales of the Wars of our Times," "Recollections of the Peninsula," &c.
2 vols. post 8vo. NEARLY READY.

THE LAST NOVEL BY THE AUTHOR OF "RICHELIEU."

ONE IN A THOUSAND;

Or, THE DAYS of HENRI QUATRE.

By G. P. R. JAMES, Author of "Darnley," &c. 3 vols. 3ls. 6d.

"Mr. James is undeniably the head of living historical romance writers. . . . His most successful production."—LITERARY GAZETTE.

By the same Author,

The Gipsy. 3 vols.

Mary of Burgundy. 3 vols.

Life and Adventures of John Mars-
ton Hall. 3 vols.

THE DOCTOR, &c. Vol. III. Post 8vo. 10s. 6d.

A Second Edition of the Two previous Volumes has been just published.

"Rich, beyond almost any other of the time, in the best knowledge, and the most beautiful literature.—QUARTERLY REVIEW, No. 104, p. 345.

CAPTAIN MARRYAT'S NEW WORK.

SPLENDIDLY ILLUSTRATED BY CLARKSON STANFIELD, R.A.

THE PIRATE, and the THREE CUTTERS.

With Twenty Plates, including a whole-length Portrait of the Author.

In 1 vol. royal 8vo. price 3ls. 6d.; Imperial 8vo. with India Proof Plates, 2l. 12s. 6d.

Being the first of a Series of Illustrated Works, by the Best Authors, executed under the superintendence of Mr. CHARLES HEATH.

"Captain Marryat never produced any thing better than the Pirate."—METROPOLITAN MAGAZINE, Feb. 1.

ROSABEL. 3 Vols. 1l. 11s. 6d.

By the Authoress of "Constance," &c.

THE ENGLISH IN INDIA. 2 Vols. 1l. 1s.

"The author has observed life, and studied the workings of the human heart."—SPECT.

LEGENDS of the LIBRARY at LILLIES.

By Lord and Lady NUGENT. 2 vols. post 8vo. 2ls.

THE HISTORY of FICTION.

Being a Critical Account of the most celebrated Prose Works of Fiction, from the earliest Greek Romances to the Novels of the present Age.

By JOHN DUNLOP, Author of a "History of Roman Literature."

Second Edition, 3 vols. 8vo. 2l. 2s

Religion, Theology, &c.

THE GREEK TESTAMENT,

With English Notes, Critical, Philological, and Exegetical, partly selected and arranged from the best Commentators, Ancient and Modern, but chiefly Original.

The whole being especially adapted to the use of ACADEMICAL STUDENTS, CANDIDATES FOR THE SACRED OFFICE, and MINISTERS; though also intended as a MANUAL EDITION for the use of Theological Readers in general.

By the Rev. S. T. BLOOMFIELD, D.D. F.S.A. of Sidney College, Cambridge;
Vicar of Bisbrooke, Rutland.

Second Edition (on a larger paper), corrected, greatly enlarged, and considerably improved, in 2 thick vols. 8vo. price £2.

THE SUNDAY LIBRARY;

A Selection of Sermons from Eminent Divines of the Church of England, chiefly within the last Half Century.

With Notes, &c. by the Rev. T. F. DIBDIN, D.D.

Complete in 6 vols. small 8vo. with 6 Portraits of Distinguished Prelates, 30s. cloth.

** Any Volume may be purchased separately.

“A little library for a churchman, and a treasure for the pious among the laity.”
LITERARY GAZETTE.

THE SACRED HISTORY of the WORLD;

Philosophically considered, in a Series of Letters to a Son.

By SHARON TURNER, Esq. F.S.A. and R.A.S.L. 5th Edition, 2 vols. 8vo. 28s.

A Third Volume is in preparation.

WORKS of WILLIAM PALEY, D.D.

With additional Sermons, &c. and a Life of the Author.

By the Rev. EDMUND PALEY, M.A. Vicar of Easingwold.

A New Edition, 6 vols. 8vo. 2l. 14s. bds.

By the same Author,

Sermons on several Subjects. 8th Edition, 10s. 6d. bds.

PRINCIPLES of CHRISTIAN PHILOSOPHY;

Containing the Doctrines, Duties, Admonitions, and Consolations of the Christian Religion.

By JOHN BURNS, M.D.

Regius Professor of Surgery in the University of Glasgow, &c.

12mo. 4th Edition, 7s. bds.

THE THEOLOGICAL WORKS of SAMUEL HORSLEY,

LL.D. F.R.S. F.A.S. late Lord Bishop of St. Asaph.

In 8 vols. 8vo. 4l. 1s. bds.

The Sermons, 18s.; Biblical Criticism, 2l. 2s.; Charges, 9s.; Psalms, 12s.;
may be had separately.

NATURAL EVIDENCE of a FUTURE LIFE,

Derived from the Properties and Actions of Animate and Inanimate Matter.

By FREDERICK C. BAKEWELL.

In 1 vol. 8vo. 12s.

Religion, Theology, &c.

(Continued.)

SERMONS. By RALPH WARDLAW, D.D. Glasgow. 8vo. 12s.

By the same Author,

Discourses on the Principal Parts of the Socinian Controversy.
8vo. 15s. bds. 4th Edition, much enlarged.**THE NEW DEVOUT COMMUNICANT,**By the Rev. JAMES FORD, B.D. Vicar of Navestock, Essex.
7th Edition, price 2s. 6d. bd. with gilt leaves; in larger type, 3s. 6d. in black.

By the same Author,

A Century of Christian Prayers on Faith, Hope, and Charity ;
With a Morning and Evening Devotion. 3d Edit. 4s. cloth.**ORIENTAL CUSTOMS :**

Applied to the Illustration of the Sacred Scriptures.

By SAMUEL BURDER, A.M. &c.
12mo. 8s. 6d. bds.**Political Economy, Commerce, &c.****A DICTIONARY of
PRACTICAL, THEORETICAL, & HISTORICAL COMMERCE.**

By J. R. M'CULLOCH, Esq.

1 large volume 8vo. new and enlarged Maps and Plans. 2d Edition.
With a SUPPLEMENT to October, 1835. 2l. 10s. bds.

This edition contains a full account of the late arrangements with respect to the BANK OF ENGLAND, the EAST INDIA COMPANY, and the TRADE to INDIA and CHINA. Copious abstracts are given of the new CUSTOMS ACTS, the ACT abolishing SLAVERY, &c.; and the modifications of the Law that bear upon Commercial Transactions are carefully specified. Much valuable information as to the Trade, Commercial Regulations, Shipping Charges, &c. in FOREIGN PORTS, has been obtained from the British Consuls, and from other sources. The GAZETTEER department has been greatly augmented, and, it is hoped, materially improved; two new Maps are added (exhibiting the Canals, Rail-roads, and Light-houses of Britain, the Mouths of the Mersey and Dee, with the country from Liverpool to Manchester), and Plans of several of the principal British and Foreign Sea-Ports are given.

** The SUPPLEMENT may be had separately, price 1s. 6d.

PRINCIPLES of POLITICAL ECONOMY,

Deduced from the Natural Laws of Social Welfare, and applied to the present State of Britain.

By G. POULETT SCROPE, M.P. F.R.S. &c. Small 8vo. 7s. in cloth.

"Full of excellent matter and sagacious reasoning."—LITERARY GAZETTE.

STEEL'S SHIP-MASTER'S ASSISTANT,

and OWNER'S MANUAL;

Containing General and Legal Information necessary for Owners and Masters of Ships, Ship-Brokers, Pilots, and other persons connected with the Merchant Service. New Edition, newly arranged, and corrected to 1836 (containing the New Customs Laws, &c.) by J. STIKEMAN, Custom-House Agent. With Tables of Weights, Measures, Monies, &c. by Dr. KELLY. 1 large and closely-printed vol. 21s. bds.; 22s. 6d. bd.

CONVERSATIONS on POLITICAL ECONOMY.

By JANE MARCET. 12mo. 6th Edition, 9s. bds.

By the same Authoress,

John Hopkins' Notions on Political Economy. 12mo. 4s. 6d.

Works for Family Use, Domestic Economy, &c.

HINTS on ETIQUETTE; and the USAGES of SOCIETY, &c.

By *Αγώγος*.

Third Edition, fcap. 8vo. 2s. 6d. gilt edges.

SHORT WHIST; its Rise, Progress, and Laws :

Together with Maxims for Beginners, and Observations to make any one a Whist Player.

By MAJOR A****.

Second Edition, fcap. 8vo. with Frontispiece, 3s. in fancy cloth, gilt edges.

INSTRUCTIONS to EXECUTORS and ADMINISTRATORS,

Shewing the Duties and Responsibilities incident to the due Performance of their Trusts; with Forms properly filled up for every Bequest.

By J. H. BRADY, late of the Legacy Duty Office, Somerset House.

8vo. 4th Edition, enlarged, 8s.

DOMESTIC DUTIES ;

Or, Instructions to Young Married Ladies on the Management of their Households, and the Regulation of their Conduct.

By Mrs. WILLIAM PARKES. 12mo. 3d Edition, 10s. 6d. bds.

“The volume before us is a perfect VADE MECUM for the young married lady, who may resort to it on all questions of household economy and etiquette.”

NEW MONTHLY MAG.

BREWING, BAKING, DISTILLING, WINE MAKING, &c.

By M. DONOVAN, Esq. M.R.I.A., Professor of Chemistry.

1 vol. fcap. 8vo. 6s.

WOMAN in her SOCIAL and DOMESTIC CHARACTER.

By Mrs. JOHN SANDFORD. 3d Edition, fcap. 8vo. 6s.

By the same Authoress,

On Female Improvement. 2 vols. 12mo. (Nearly ready.)

ON THE VALUATION of PROPERTY for the POOR'S RATE.

By J. S. BAYLDON. 8vo. New Edition, enlarged, 7s. 6d.

By the same Author,

Art of Valuing Rents and Tillages, &c.

4th Edition, 7s. bds.

LACON ; or MANY THINGS in FEW WORDS.

By the Rev. C. C. COLTON. New Edition, 8vo. 12s.

SELECTIONS from the EDINBURGH REVIEW ;

With a preliminary Dissertation and Notes.

Edited by MAURICE CROSS, Esq. 4 large vols. 3l. 3s. bds.

GENERAL INDEX to the EDINBURGH REVIEW,

From Vol. XXI. to L. 12s.

Index to Vols. I. to XX. 15s..bds.

*In the use of the Bible Class
of the South Coll
Gift of G. J. Thie B. A.*
GREEK EXERCISES,

IN
SYNTAX, ELLIPSIS, DIALECTS, PROSODY,
AND
METAPHRASIS.

TO WHICH IS PREFIXED,
A CONCISE BUT COMPREHENSIVE
SYNTAX.

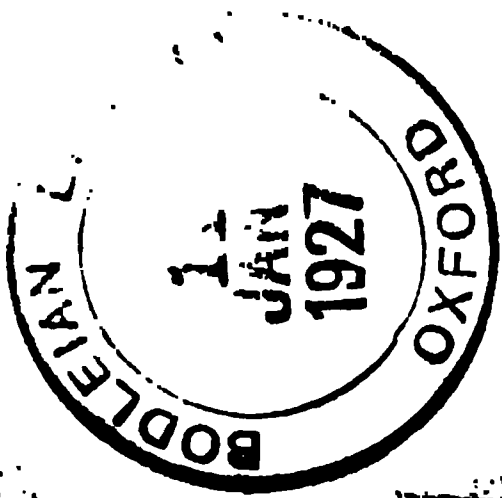
WITH
OBSERVATIONS ON SOME IDIOMS OF THE GREEK LANGUAGE.

BY THE REV. WILLIAM NEILSON, D.D. M.R.I.A.
LATE PROFESSOR OF GREEK, AND HEBREW, IN BELFAST COLLEGE.

O GREECE! thou sapient nurse of FINER ARTS!
Which to bright Science blooming Fancy bore,
Be this thy praise, that Thou, and Thou alone,
In these hast led the way, in these excell'd,
Crown'd with the laurel of assenting time.
In thy full Language, speaking mighty things;
Like a clear torrent close, or else diffused
A broad, majestic stream, and rolling on
Through all the winding harmony of sound. THOMSON.

A NEW EDITION.

LONDON:
PRINTED FOR
LONGMAN, REES, ORME, BROWN, GREEN, AND LONGMAN,
PATERNOSTER-ROW.
1834.



LONDON :
Printed by A. SPOTTISWOODE,
New-Street-Square.

TO THE
REV. JOHN KEARNEY, D.D.
PROVOST
OF TRINITY COLLEGE, DUBLIN.

SIR,

In being permitted to dedicate this work to you, I feel that grateful pleasure, which arises from the contemplation of labours sanctioned and encouraged by the patron and judge of elegant literature.

It shall be my constant endeavour, as it is my anxious wish, to merit a continuance of your kind attention.

I am, Sir,

With the sincerest respect,

Your obliged, humble servant,

WM. NEILSON.

PREFACE.

To acquire a correct knowledge of any language, it is necessary to study not only the words of it, but the manner of their combination, in the construction of sentences. Without this minute analysis, words may be learned, as by rote; but no taste for elegance of style can be formed; no understanding of apparently obscure expressions, nor general idea of the language can be obtained.

For this reason, many works have been published, introductory to the making of Latin, and used with the best effect. That which is now offered to the public, is an attempt to furnish a similar opportunity for improvement, in the most beautiful and important language of antiquity: the language from which almost all the terms of science are derived, and in which the substance of general knowledge is contained.

In the concise Syntax, which is prefixed to the Exercises, the rules, or parts of rules, which differ from Latin construction, are marked with asterisms: that the student may see, at once, the agreement, and the difference of the two languages. It is particularly recommended to the teacher, to make the pupil study the notes on syntax, and the observations at the end of the volume, to which references are made, and give an account of them, when he recites the rules to which they are annexed.

The sentences, of which the Exercises on Syntax are composed, have been selected from a great variety of the finest authors. It was judged unnecessary to insert the author's name, at the end of each sentence, as this part of the work exhibits those forms of expression only, which are common to all the Greek writers. As the understanding of the sacred Scriptures is, unquestionably, the most important object, in learning Greek, particular attention has been paid to the introduction of appropriate examples from the Septuagint, and New Testament.

The sentences are all, except in one or two unavoidable instances, in Attic prose; for it is evidently improper to distract the learner's attention from syntax, to poetic licenses, or variety of dialects.

Each chapter is divided into three parts. The first contains plain sentences, rarely anticipating any subsequent rule: these ought to be all rendered into correct Greek, before the other parts of the chapters are attempted. The second contains more variety of expression, and exemplifies the rules promiscuously, as well as the particular one prefixed to each chapter: this part is from ¶ to the end of the English sentences. Having finished these sentences, in all the chapters on syntax, the student will be able to translate the third part of each chapter, which consists of Latin sentences, with no corresponding Greek.

As there are many Elliptical expressions, which cannot be comprehended under any general rules of syntax, a selection of the most important examples has been made from Bos's excellent work on Ellipsis. The scholar is to supply the words omitted; which he will do with ease, being enabled, by the translation, to find them, and directed, by the blank spaces in the Greek page, where they ought to be placed.

In order to give a knowledge of the different Dialects, quotations from Ionic, Doric, and Æolic writers, and Homer, are inserted, which are to be rendered into the

common Attic Greek. The student will thus learn every thing of importance in each dialect, with much more ease and pleasure, than by committing a number of rules to memory.

The lines reduced to prosaic order, and to be returned into metre, are intended to form a taste for the melody of Greek poetry. And, to impress upon the mind the distinction between a poetic and prosaic style, it is recommended to exercise learners in paraphrasing, or imitating in prose, select passages of the Greek poets. This is usually called *Metaphrasis*. A short specimen of it is given in the last chapter. It was thought unnecessary to insert more pieces of this kind, as any poet will furnish sufficient exercises.

To this edition are added, *Observations on some Idioms of the Greek Language*. The understanding of the peculiar idioms of a language being, at once, a difficult and important business, it is hoped that these observations will facilitate it to the student.

In making them, no attention was paid to the technical order of syntax. The object was to show how the Greeks expressed ideas which are common to all persons, but uttered in various manners : to follow, as much as possible, the course of nature, and habit, in the formation of the language. How far the author has succeeded must be decided by those who are competent judges. Many of the observations must be, already, familiar to the Greek scholar ; but he believes that several of them are original. Where he has ventured to differ in opinion from eminent writers, it is with diffidence and respect.

It will be evident, that the whole is merely a concise view of the general principles, and most usual idioms. To have gone at large into the elucidation of any one title in it, would have required a volume. But it is hoped that the student, who impresses these observations on his mind, will find both ease and pleasure, in applying them to the solution of such phrases as may occur in the course of his reading.

Those who wish for more minute and extensive investigations on this subject, may consult *Middleton's Doctrine of the Greek Article*; *Bos's Ellipses*; *Vigerius's Idiotisms*; *Kuster on the Middle Voice*; *Hoogeveen's Particles*; and *Dawes's Miscellanea Critica*.

The author feels particularly gratified in acknowledging the very kind attention paid to this work by the late Professor Dalzell, Edinburgh, and Professor Young, Glasgow. The continued friendship of the Rev. Dr. Bruce, Belfast Academy, and Rev. Mr. Hincks, Fermoy, (lately Cork), with that of many other gentlemen, who have assisted him in improving it, demands his warmest acknowledgments.

N.B. It may be proper to inform the reader that *ὅς*, *he*, is used throughout the Exercises. This is according to Dr. Moor's Greek Grammar, and is sanctioned by the authority of Xenophon. Grammarians, in general, exhibit the substantive pronoun of the third person, as wanting the nominative, *gen. οὗ*, *dat. οἱ*, &c. like the Latin, *sui*, *sibi*, &c.

CONTENTS.

	Page
RULES OF SYNTAX - - - - -	1

EXERCISES.

CHAP.

1. Nouns Substantive - - - - -	21
2. Verb and Nominative - - - - -	23
3. Adjective and Substantive - - - - -	27
4. Verbs active govern an accusative - - - - -	28
5. Adjective in neuter, <i>χρημα</i> understood. When an infinitive, &c. is in the place of the nomi- native, &c. - - - - -	30
6. Substantive verbs, &c. have a nominative before and after them - - - - -	32
7. Conjunctions <i>και</i> , &c. have the same case after them as before them - - - - -	33
8. <i>Αν</i> , <i>εαν</i> , &c. joined with subjunctive mood. <i>Αν</i> , <i>και</i> , &c. give subjunctive meaning to other moods -	54
9. One substantive agrees with another - - - - -	56
10. Infinitives, such as <i>ειναι</i> , have the same case after them as before them - - - - -	37
11. One substantive governs another in the genitive. Adjectives in the neuter, without a substantive, govern the genitive - - - - -	38
12. Relative agrees with its antecedent, &c. - - - - -	40
13. Prepositions, <i>αυτι</i> , <i>απο</i> , &c. - - - - -	42
14. <i>Δια</i> and <i>υπερ</i> , &c. - - - - -	43
15. <i>Κατα</i> , <i>from</i> , or <i>against</i> , &c. - - - - -	46
16. Adverbs of <i>time</i> , &c. govern the genitive. <i>Νη</i> and <i>μα</i> , &c. Some derivative adverbs govern the case of their pri- mitives - - - - -	43
17. Infinitive has an accusative before it, &c. Infinitive governed by verbs, adjectives, &c. —— put elliptically, <i>οπα</i> , &c. understood - - - - -	52

CHAP.	Page
18. Cause, &c. put in the dative. Sometimes passive verbs have a dative of the agent. Comparatives and superlatives govern the measure of excess in the dative - - - -	57
19. Adjectives of <i>plenty</i> , &c. require the genitive. Comparative degree governs the genitive when trans- lated by <i>than</i> - - - -	61
20. Adjectives placed partitively govern the genitive plural -	64
21. Adjectives of <i>profit</i> , &c. govern the dative. <i>Εστι</i> , for <i>εχω</i> , <i>to have</i> , governs the dative. All verbs put <i>acquisitively</i> govern the dative - -	68
22. <i>Ειμι</i> , &c. signifying <i>possession</i> , &c. govern the genitive. Verbs of <i>beginning</i> , &c. govern the genitive - -	72
23. Two or more substantives singular have verb, &c. plural	76
24. Verbs of <i>accusing</i> , &c. with the genitive or dative, govern also the accusative - - - -	77
25. Verbs of <i>asking</i> , &c. govern two accusatives - -	79
26. Participles govern the case of their own verbs - -	81
27. Passive verbs take a genitive of the agent - -	83
28. Accusative absolutely, <i>κατα</i> understood - - -	85
29. Neuters plural have commonly verbs singular - -	88
30. Primitive pronouns in the genitive, instead of possessive pronouns - - - -	90
31. Impersonal verbs govern the dative. <i>Χρη</i> , <i>πρεπει</i> , &c. <i>Δει</i> and <i>χρη</i> , signifying <i>necessity</i> , &c. - - -	92
32. Substantives, with participles, &c. put in the genitive absolute, &c. Participles of impersonal verbs used absolutely -	96
33. The time <i>when</i> , &c. - - - -	100
34. The question, <i>whither</i> , &c. Adverbs in <i>θι</i> and <i>σι</i> , &c. The distance of place, &c. - - - -	103
35. The price, or measure, &c. - - - -	106
36. A preposition in composition, &c. - - - -	108
37. Genitive absolute, <i>ενεκα</i> , &c. understood - -	111
38. Dative absolute, <i>συν</i> understood - - - -	113
39. <i>Μελλω</i> , with an infinitive, &c. - - - -	115
40. Verbs of <i>gesture</i> , <i>αμ</i> , &c. - - - -	117
41. Infinitive mood, or a participle, used to supply the place of gerunds and supines - - - -	122
42. Verbal adjectives, governing a dative of the agent, &c. -	126
43. Every verb may take an accusative of a corresponding noun	128

CHAP.		Page
44.	Verbs of sense, with the Attics, take an accusative .	130
45.	Participles and adjectives often put, by attraction, in the same case with the noun or pronoun to which they refer.	
	Attics often put the relative, by attraction, in the same case with the antecedent - - - -	132
46.	Adjective sometimes put in a different gender from the substantive, &c. - - - -	156
47.	Noun dual may have a verb plural, &c. - - - -	138
48.	Two or more negatives, &c. - - - -	159
49.	The article, &c. - - - -	142
50.	Ellipsis - - - -	145
51.	Dialects - - - -	164
52.	Prosody - - - -	190
53.	Metaphrasis - - - -	204
OBSERVATIONS ON IDIOMS	- - - -	207

Remarks necessary to be observed in writing Greek.

1. THE final letter is frequently cut off (except in verbs) from words ending in α, ε, ι, ο, αι, or οι, when the following word begins with a vowel ; as, Παντ' ελεγον.

2. All words ending in σι, and verbs in ε and ι, take ν, when the following word begins with a vowel ; as, Εικοσιν ανδρες.

3. N is changed into γ, in compounds, before κ, γ, χ, and into μ, before π, β, φ, ψ ; as, Εγχριω, συμφλεγω.

4. When the following word begins with an aspirated vowel, the tenuis, or intermediate consonant preceding, is changed into an aspirate ; as, απο ου Αφ' ου.

5. Εκ and ου are used before consonants, εξ and ουκ, or ουχ, before vowels ; as, Εξ υμων, ου τουτο, ουκ εστι, ουχ ουτως.

6. The Attics use all contractions.

The manner of expression, in which each tense is translated in the second chapter, is retained, in general, throughout the work : but as this could not be always done, and as there are many varieties of expression, which the most literal translation could not ascertain, small English letters and figures are affixed to such Greek words as might probably be rendered improperly.

After a Verb,

^a	denotes	Active.
^m	-	Middle.
^p	-	Passive.
¹	-	Present.
²	-	Imperfect.
³	-	1st Future,
⁴	-	2d Future.
⁵	-	1st Aorist.
⁶	-	2d Aorist.
⁷	-	Perfect.
⁸	-	Pluperfect.
ⁱ	-	Indicative.
^s	-	Subjunctive.
^o	-	Optative.
^l	-	Infinitive.
^h	-	Participle.

**After a Substantive, Adjective,
Pronoun, or Participle,**

^m	denotes	Masculine.
^f	-	Feminine.
^{ne}	-	Neuter.
^s	-	Singular.
^p or ^{pl}	-	Plural.
ⁿ	-	Nominative.
^g	-	Genitive.
^d	-	Dative.
^a	-	Accusative.
^c	-	Comparative.
^{sup}	-	Superlative.
^{imp}	-	Impersonal.

RULES

OF

GREEK SYNTAX.

THE ARTICLE.

- 1. **THE** article is used to mark a distinction or emphasis. With the infinitive, it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With *μεν* and *δε*, it signifies *partly*; and it is often used for ornament: as, (see observation 33—42.)

Αἰσχυλος ὁ τραγωδός.

Aeschylus the tragedian.

Κακῶν τῶν πρὶν μνηστῆρας
ἔχειν.

To remember former evils.

Τὰ ἔξω.

The things without.

Ἐν τῷ φρονεῖν.

In wisdom.

Ὁ ἐρχόμενος.

He that cometh.

Τὸ ἀνθρώπειον γένος τῇ μὲν
ἀγαθόν, τῇ δὲ φαυλόν.

Mankind are partly good, and
partly bad.

Ἡ νίκη ἢ νικησασα τοῦ
κόσμου, ἢ πίστις.

Faith, the victory which over-
comes the world.

CONCORD.

ADJECTIVE AND SUBSTANTIVE.

2. An adjective agrees with its substantive, in gender, number, and case; as,

Ἄνδρες ἀγαθοί.

Good men.

Ὅμιλαι κακαί.

Evil communications.

Ἐθνεα πολλὰ.

Many nations.

3. An adjective is often put absolutely in the neuter, *χρημα* being understood ; as,

Ορθον (*χρημα*) ἡ ἀληθεια *αει.* Truth is always a right thing.

Ἡ πατρις φιλοτατον (*χρημα*) βροτοις. To men their country is most dear.

* 4. An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood ; as, * (see obs. 3.)

Ἀθηνη Διὸς τεκος ἀτρυτωνη. Minerva, invincible daughter of Jove.

Φιλε τεκνον. Dear child (son).

Ω ψυχη ὅς μηδ' ἤσθης. O soul ! who hast not been gratified.

* 5. Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer ; as, (see obs. 4—6.)

Οιομενων ειναι σοφωτατων *ανθρωπων,* for *αυτους* ειναι σοφωτατους. Thinking themselves to be the wisest of men.

VERB AND NOMINATIVE.

6. A verb agrees with its nominative, in number and person ; as,

Ζευξις εγραψε. Zeuxis painted.

Οφθαλμοι λαμπετον. His eyes shine.

Καταδουσιν ορνιθεις. Birds sing.

* Thus *τω γυναικει*, *the women* ; *τω χειρει*, *the hands* ; according to the nature of the Attic dialect, which makes the masculine and feminine of many adjectives in *ος* the same.

Ἀθανατων μετα φυλ' ἱτην, προλιποντ' *ανθρωπους* Αἰδωσ και Νεμεσις. Modesty and justice, having left men, departed to the heavenly gods.

This form of construction is used to generalise the expression.

* 7. Neuters in the plural have commonly verbs singular; as, (see obs. 3. note.)

Τα βελη εκπιπτει. The darts fall out.
Τῷ ἀργυρεῷ ὑποτάσσεται All things are subject to money.
παντα.

8. Substantive verbs, verbs passive of *naming*, and verbs of *gesture*, have a nominative both before and after them, belonging to the same thing; as,

Ἑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Ye are the light of the world.
Κακῶν ἐπικαλυμμα ἐστὶν Wealth is the cloak of evils.
ὁ πλοῦτος.

9. The infinitives of substantive verbs, such as εἶναι, γίνεσθαι, &c. have the same case after them that goes before them; as,^a

Τοὺς μὲν εἰδὼτας ταῦτα He thought that those who
ἤγειτο καλοὺς καὶ ἀγαθοὺς knew these things were good and
εἶναι, τοὺς δὲ ἀγνοοῦντας honourable; but that those who
ἀνδραποδῶδεις ἀνδραποδῶδεις were ignorant of them should be
κεκλησθαι. justly called slavish.

10. The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; (see obs. 5.) * but a nominative when they are the same; as,^b

^a Sometimes when a dative precedes the infinitive, an accusative follows it, agreeing with an accusative, understood, before it; as,

Ἡρμόζε σοι βασιλεῖα εἶναι ὀρνέων. You ought to be king of birds.

^b The accusative, very rarely, precedes the infinitive, when it refers to the agent or subject of the preceding verb; as,

Οὐχ ἃ κρείσσων ᾔδει ὦν, ἀλλ' ἃ πτωχὸν ᾔδει ἑαυτὸν ἡττονα ὄντα, ταῦτα εἶπεν. He commenced not those things, in which he knew himself to be superior; but those in which he well knew that he was inferior.

Τι βροτους φρονειν λαγουσι;	Why do they say that mortal men are wise?
Εδειξε πολεμιος ειναι βασιλει.	He showed that he himself was an enemy to the king.

RELATIVE AND ANTECEDENT.

11. The relative agrees with its antecedent in gender and number. If there comes no nominative between the relative and the verb, the relative is the nominative to the verb; but if there does, the relative is governed by some word in the sentence; as,

Ανδρας οἱ εισονται.	Men who will know.
Ὁ λογος ὃν ειπε.	The word which he spoke.

* 12. The Attics often put the relative, by attraction, in the same case with the antecedent; and, sometimes, the antecedent in the same case with the relative; as, (see obs. 7, 8.)

Προς τουτοις οἱς λεγει Ξενοφων.	Added to what Xenophon says.
Οὗτος εστιν ὃν λεγεις ανθρωπον.	This is the man that you say.

GENERAL RULES.

* 13. A noun of the dual number may have a verb, adjective, or relative plural; but a plural noun can have a verb, adjective, or relative dual, only when it signifies two; as,

Αμφω ελεγον.	They both said.
Ὡς ανεμοι (δυο) ορινετον.	As two winds excite.
Φιλας περι χειρε βαλωμεν.	Let us put our dear hands around.

14. Two or more substantives singular have a verb, adjective, or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most

worthy; if they signify things without life, the adjective is commonly in the neuter;^a as,

Εαν αδελφος η αδελφη γυμ- If a brother or sister be naked.
νοι υπαρχωσι.

Αι δυναστεiai και ο πλου- Power and riches are desirable
τος δια την τιμην εστιν for the sake of honour.
αιρετα (χρηματα).

Εγω και συ τα δικαia You and I will do the things
(χρηματα) ποιησομεν. which are just.

15. When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender; as,

Το πασιν αρεσαι δυσαρεις- It is very hard to please all.
τατον (χρημα) εστι.

SUBSTANTIVE AND SUBSTANTIVE.

16. One substantive agrees with another, signifying the same thing, in case; as,

Κυαξαρης ο παις του Ασ- Cyaxares the son of Astyages.
τυαγου.

Αυτολυκου θυγατηρ μεγα- Anticlea, the daughter of the
λητορος Αντικλεια. magnanimous Autolycus.

^a To this rule may be added nouns of multitude, which often require verbs and adjectives plural; as,

Ερωτησαν αυτον απαν το πληθος. *All the multitude asked him.*

The same occurs, when an indefinite pronoun refers to several objects, taken individually; as,

Οτινι εντυγχανοιεν, η δουλω, η ελευ- *Whatever slave, or freeman,*
θερω, παντας εκτεινον. *they met, they slew them all.*

Indeed there is considerable variety in the application of the rule to which this note is attached. For, when two synonymous nouns are used, the verb is frequently in the singular; as,

Μαχη πολεμος τε δεδηε. *The fight and battle raged.*

And, sometimes, the verb agrees with that nominative which is nearest to it; as,

Ανεμος τε και κυμα πελασσει. *The wind and wave impelled.*

GOVERNMENT.*

SUBSTANTIVES.

17. One substantive governs another, signifying a different thing, in the genitive; as,^b

Του Θεου μακροθυμία. The long suffering of God.

18. An adjective in the neuter gender, without a substantive, governs the genitive; as,

Το λοιπον (μερος) της ημε- The rest of the day.
ρας.

Το κρατιστον (μερος) της The best part of philosophy.
φιλοσοφιας.

* 19. The primitive pronoun is used in the genitive, instead of the possessive pronoun; as,

Πατερ μου for πατερ εμος. My father. (see obs. 57, 58.)

* Although the rules, with respect to the construction of cases, appear very numerous, yet they may all be reduced to the following principles:

1. Every nominative agrees with some verb, expressed or understood.

2. Every genitive expresses that *from which something proceeds*, or *by which it is possessed*; and, in general, depends upon a noun, or preposition, expressed or understood.

3. Every dative expresses that *to which something is acquired*. But, as the dative, in Greek, corresponds also to the ablative, in Latin, it expresses that *from which any thing is taken*, or *by means of which it is done*.

4. Every accusative is governed by an active verb, or a preposition, expressed, or understood; or it agrees with an infinitive.

When other words are said to govern certain cases, as *verbs*, *the genitive*, &c. or when cases are said to be put absolutely, these principles should be referred to, and they will shew the force and nature of the expression. In order to assist the learner in doing so, the elliptical words are inserted, in the examples to the rules on government.

^b The dative is, sometimes, used instead of the genitive; as,
Πατρι τιμωραν φονου. The avenger of your father's murder.

And the poets, sometimes, change the substantive, that should be in the genitive, into a corresponding adjective; as,

Δουλεια κεφαλη. The head of a slave. (see obs. 49.)

ADJECTIVES.

* 20. Adjectives signifying *plenty, worth, commendation, power, difference*, and their contraries; also *verbals* compounded with a *privative*, and those which signify an *emotion* of the mind, require the genitive; as,

Εργα(αντι)πλειστου αξια. Works worthy of the highest value.

(Απο) των χαλεπων α- You shall live without trouble.
πειρος διαβιωση.

Γυμνασια μεστα (εξ) αν- Places of exercise full of men,
δρων.

Αναιτιος (επ') αφροσυνης. Not blamable for imprudence.

21. All adjectives, taken partitively, govern the genitive plural; as,

Οι παλαιοι (εκ) των ποι- The ancient poets.
ητων.

Μονος (εκ) βροτων. The only one of mortals.

Οι νεωτεροι (εξ) ανθρωπων. The younger of the men.

Καλλιστος (εκ) ποταμων The most beautiful of rivers.

Ἐκαστος (εκ) των παρ- Each of those who were present
οντων ελεγε. said.

Δια (εκ) γυναικων. Noble of women.

* 22. The comparative degree governs the genitive, when it is translated by *than*; as,^a

(Προ) βουλης ουδεν εστιν Nothing is more odious than bad
εχθιον κακης. counsel.

^a We, sometimes, meet with another construction of the comparative; as,

Μειζων παρα την καθιστηκυιαν ωραν. Greater than the usual season.

And the government of the comparative is often, but not always, resolved by *η, than*; as,

Κρεισων η φιλος. Better than a friend.

23. Adjectives signifying *profit, likeness, obedience, fitness, trust, clearness, decency, facility*, and their contraries; * and those compounded with *συν* and *όμου*, govern the dative; as,^a

Ἡμιν εἶναι χρησιμον.	It will be useful to us.
Συντροφος τη ἀπλοτητι.	Accustomed to simplicity.
Ελευθερω ανδρι ευκτον.	To be wished for by a liberal man.
Τοις γενναιοις το αισχρον εχθρον.	To the generous, a base thing is detestable.

* 24. Comparatives and superlatives govern the measure of excess in the dative; as,

(Εξ) Ανθρωπων (επι) μα- κρω αριστος.	By far the best of men.
---	-------------------------

VERBS.

25. When *ειμι* and *γινομαι* signify *possession, property, or duty*, they govern the genitive; as,

Ο πιπρασκομενος ετερου (κτημα) γινεται.	He who is sold becomes the pro- perty of another.
--	--

* 26. Verbs of *beginning, admiring, wanting, remembering, accusing, excelling, valuing, sharing*, and the like, with their contraries, govern the genitive; also those which signify *distance* and *sense* (except *sight*); as,^b

^a The genitive is sometimes used instead of the dative; as,
Πιστοι οντες Κυρου. *Being faithful to Cyrus.*

^b This is a very general rule. It includes all verbs signifying to

1. *Begin, attempt, undertake, endeavour — cease, dismiss.*
2. *Admire, desire, love — neglect, ridicule.*
3. *Want, ask, deprive, despair, abstain from, spare, empty, frustrate, err, fail — obtain, abound, fill, enjoy.*
4. *Remember, know — forget.*
5. *Accuse, blame, speak falsely of, judge — pardon, acquit.*

Αισθανομαι ψοφου.	I hear a noise.
Παντων των καλων ηρα.	He loved all that were virtuous.
Ουδε (απο) τουτου διη- μαρτε.	Neither did he fail of having this.
Αμελεις (απο) των φιλων.	You neglect your friends.
Απολαυει (εκ) των παρον- των.	He enjoys things present.

27. Εστι taken for εχω, *to have*, governs the dative; as,
Εστι μοι χρηματα. I have riches.

28. All verbs put acquisitively, *i. e.* verbs of *serving, giving, * using, * rejoicing, obeying, trusting, discoursing, * fighting*, and the like, with their contraries, govern the dative; as,^a

6. *Excel, merit, command, conquer, restrain, seize on, hold by.*

7. *Value, care for — despise.*

8. *Share, differ, partake of, separate.*

9. *Distance from.*

10. *Sense, as hear, smell, touch, taste.*

However, many of these verbs are, occasionally, found with other cases; particularly, verbs signifying to

Remember, desire, obtain, enjoy, the accusative; as,

Μεμνημαι ταυτα.	<i>I remember these things.</i>
-----------------	---------------------------------

Ποθω αυτον.	<i>I long for him.</i>
-------------	------------------------

Τυχειν απαντα.	<i>To obtain all things.</i>
----------------	------------------------------

Command, abound, the dative; as,

Ἦγειτο αυτοις.	<i>He led them.</i>
----------------	---------------------

Βρυων μελιτταις.	<i>Abounding with bees.</i>
------------------	-----------------------------

And many verbs seem to govern a genitive, or accusative, indifferently. But the genitive, in such cases, always denotes *a part*, in contradistinction to *the whole*, and depends upon *τι, μέρος*, or the like, understood; as,

Πινω οινον.	<i>I drink the wine.</i>
-------------	--------------------------

Πινω (τι ορ μέρος εξ) οινου.	<i>I drink (some, or part) of the wine.</i>
------------------------------	---

^a A preposition may be understood, after verbs of *following*, and *discoursing*; as,

Ακολουθειν (συν) τινι.	<i>To follow a person.</i>
------------------------	----------------------------

Ομιλειν (συν) σοφοις.	<i>To converse with wise men.</i>
-----------------------	-----------------------------------

Βοηθῆν τῇ πατρίδι.	To help his country.
Εἰκεῖν κακοῖς.	To yield to misfortunes.
Μαχεσθῆν τοῖς πολεμίοις.	To encounter with the enemy.
Πᾶς ἀνὴρ αὐτῷ πονεῖ.	Every man labours for himself.

29. A verb signifying actively governs the accusative; as,

Τοῦτον σὺ ὡς ἀγαθὸν ἀνδρα- τιμάς.	You honour him as a good man.
--------------------------------------	-------------------------------

* 30. Verbs of sense, with the Attics, commonly take an accusative; as,

Ἀκούω ταῦτα.	I hear these things.
--------------	----------------------

31. Every verb may take an accusative of a corresponding noun; as,

Δουλεῦσιν δουλείαν αἰσχ- ραν.	To serve a base slavery.
Πόλεμον πολεμίζειν.	To wage war.

32. Verbs transitive of *accusing*, *giving*, and their contraries; and those of *declaring*, and *comparing*, with the genitive or dative, govern also the accusative; as,

Δός μοι ταῦτα.	Give me these things.
----------------	-----------------------

33. Verbs of *asking*, *teaching*, *clothing*, and *concealing*; * And sometimes with the Attics, verbs of *giving*, *hurting*, and *accusing*, with their contraries, govern two accusatives; as,

Ἄπαντα (εἰς) σὲ διδάξο- μαι.	I will teach you all things.
Χρὴ αἰτεῖν τοὺς θεοὺς (κα- τα, ἢ ἐπὶ) ἀγαθὰ.	We should ask good things of the Gods.
Ἀποστερεῖ με (κατὰ) τὰ χρημάτων.	He deprives me of my goods.
(Εἰς) σὲ γεύω μέθυ.	I give you wine to taste.

PASSIVE VERBS.

* 34. Passive verbs take a genitive of the agent, after them, which is governed by a preposition understood or expressed; as,

Και προς ὑμῶν λειφθήσομαι; Shall I be left by you also?

(Ὑπο) φίλων νικῶνται φίλοι. Friends are prevailed upon by friends.

Προς θεῶν ὠρμημένος. Impelled by the Gods.

* 35. Sometimes passive verbs have a dative of the agent after them; as,

Το μέγεθος ἐκείνων τῶν πεπραγμένων. The greatness of his actions.

IMPERSONAL VERBS.

36. An impersonal verb governs the dative; as,

Μεγιστον αὐτῷ εδοξεν εἶναι. It seemed greatest to him.

* 37. Χρη, πρέπει, and δει, *it behoveth*, govern the accusative, with the infinitive; as,

Χρη ὑμᾶς ποιεῖν τοῦτο. You must do this.

* 38. Δει and χρη, signifying *necessity* or *want*, ἐλλείπει, μέλει, διαφέρει, μετεστί, ἐνδεχεται, with their compounds, govern the genitive and dative; as,

Χρη σοι (πληθὺς) φίλων. You need friends.

Εκείνων τοῖς φαυλοῖς (μέρος) μετεστί. The wicked have a share of them.

Δει αὐτῷ (τί, or μέρος) χρημάτων. He has occasion for money.

THE INFINITIVE.

* 39. The infinitive mood is governed by verbs, adjectives, or some particle, such as *ὥς, πρὶν, ἀχρὶ, μέχρι*; as,

Ὅστις ζᾶν ἐπιθυμεῖ, τει- ρασθῶ νικᾶν.	Whoever desires to live, let him try to conquer.
Ὡστε αὐτοὺς μὲν εἶναι.	So that they possessed them.

* 40. The infinitive is often put elliptically, *ὄρα, βλέπε, σκοπεῖ*, or *ὥστε* being understood; as, (see obs. 77.)

Αὐτὸς ἐνὶ πρῶτοις (βλέπε) μαχεσθῆναι.	Do you yourself fight among the first.
(Ὡστε) μικρὸν δεῖν.	Almost.

* 41. The Greeks use *μελλω* with an infinitive, to express the future, both active and passive, which in Latin would be rendered by a participle of the future and the verb *sum*; as, (see obs. 88.)

Περὶ ὧν ὑμεῖς μελλετέ κρι- νεῖν.	Of which things ye are about to judge. <i>Judicaturi estis.</i>
-------------------------------------	--

PARTICIPLE.

42. Participles govern the case of their own verbs; as,
 Τοὺς νεωτέρους τοιαῦτα ἤθη Instructing the younger men in
 παιδεύοντες. such manners.

* 43. Verbs of *gesture*, *εἰμι, τυγχάνω, ὑπαρχῶ, γινομαι, κυρῶ, εἶχω, φθάνω*, and *λανθάνω*, are used, with participles after them, to express, what in Latin would be rendered by some tense of a single verb; as, (see obs. 89—92.)

Ὡχοντο φερόντες.	They carried away. <i>Abstulere.</i>
------------------	--------------------------------------

Σίγα ἔτι, καὶ μένε ὡς κυρεῖς ἔχων.	Be now silent standing there, and remain as thou art. Es.
Σωκράτης τυγχάνει περι- πατῶν.	Socrates walks. Ambulat.

*** 44. Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind; as, (see obs. 86.)^a**

Αγαπων με διατελει.	He continues to love me.	Per-
	severat amare.	
Μεμνημαι ποιησας.	I remember that I did it.	Me-
	mini fecisse.	

THE SUPPLYING OF GERUNDS AND SUPINES.

*** 45. The infinitive mood, or a participle, is used to supply the place of gerunds and supines ; as, (see obs. 80.)**

Εἰς τὸ στρατιώτας συν- αγαγεῖν.	To gather the soldiers together. Ad congregandum milites.
Εὐεργετῶν αὐτοὺς ἐκτησα- μην.	I acquired them by doing kindly. Benefaciendo.
Ποιεῖν αἰσχρὸν.	Shameful to be done. Turpe factu.

* 46. Verbal adjectives, governing a dative of the agent, and the case of their own verbs, are used to signify *necessity*; as, (see obs. 96.)

Γραπτεον εμοι επιστολην. I must write a letter. Scribendum est mihi epistolam.

* Under this rule are comprehended verbs signifying to *persevere, desist, perceive, appear*, and the like ; as,
 Διψων παυεται. *Sitire desinit. He ceases thirsting.*

Allied to the principle of this rule is the construction of adjectives followed by participles. (see obs. 93.)

THE CONSTRUCTION OF CIRCUMSTANCES.

* 47. The cause, manner, or instrument is put in the dative; as,

Κρατει (εν) μηχαναις.	He conquers by stratagems.
(Εν) αργυραις λογχαισι μαχου, και παντα κρα- τησεις.	Fight with silver weapons, and you will conquer all things.

* 48. The question *whither?* is commonly answered by εις or προς, with the accusative: *where?* by εν, with the dative: *whence?* by εκ or απο, with the genitive: and *by* or *through what place?* by δια, with the genitive; as, ^a

Εν Ρωμη.	In Rome.
Εις την Αντιοχειαν.	To Antioch.
Εκ, or απο της παλεως.	From the city.
Δια γης.	By land.

* 49. Adverbs in θι and σι are used to signify *at a place*: in δε, σε, or ζε, *to a place*: and inθεν and δε, *from a place*; δε is also added to accusatives, to signify *to a place*; as, ^b

Κορινθοθι οικια ναιων.	Inhabiting houses at Corinth.
Κλισιηθεν ανειλετο χαλ- κεον εγχος.	He took the brazen spear from the tent.
Ειμι Φθιηνδε.	I go to Phthia.

50. The distance of one place from another is put in the accusative; as,

Εφεσος απεχει, (κατα) τριων ημερων οδον.	Ephesus is distant three days' journey.
---	--

^a The preposition is often omitted; as,

Σουνιον ιρον αφικομεθα.	<i>We came to sacred Sunium,</i>
Αιθερι ναιων.	<i>Dwelling in Aether.</i>

^b These adverbs in σι are, originally, Ionic datives plural, governed by εν understood; as Αθηνησι, for εν Αθηναις.

* 51. The time *when* is commonly put in the genitive, sometimes in the dative^a; *how long*, in the accusative; as,^b

(Δια) ἡμερας και νυκτος,	By day and night.
(Εν) ἡμερα μια.	On one day.
Οργη φιλονυτων (κατα) ολιγον ισχυει χρονον.	The anger of those who love, prevails but a short time.

* 52. The price or measure of any thing is put in the genitive; sometimes, the price is put in the dative; as,

Ανδριας (κατα το μηκος, η, υψος) δυωδεκα πηχεων.	A statue twelve cubits high.
Ωνησαμην (αντι) δυο οβο- λων.	I bought it for two pence.
(Επι) χρυσω την νικην ω- νησατο.	He bought the victory with gold.

ABSOLUTE CASES.

* 53. The genitive case of a substantive is often put absolutely, the former substantive, *ένεκα*, *χαριν*, *εκ*, *εξ*, or some case of *τις* or *εις* being understood; as, (see obs. 10, 11. and 17.)

Τα (εργα) Πλατωνος.	The works of Plato.
Ολυμπιας ή (μητηρ) Αλεξ- ανδρου.	Olympias the mother of Alex- ander.
Επαινω (ένεκα) της φιλο- μουσιας.	I commend you for your love of music.
Της γης (μερος) ετεμον.	They laid waste part of the land.

* The genitive is used when an indefinite part of the specified time is expressed; the dative, when that time is to be distinguished from other times; as,

Εγενετο ἡμερας.	<i>It happened in some part of a day.</i>
Εγενετο ἡμερα.	<i>It happened on a certain day.</i>

Adjectives formed from nouns of time are, sometimes, used in place of the nouns themselves; as,

Πανημεριοι μολπη θεον ιλασκοντο.	<i>They propitiated the god with a song, during the whole day.</i>
----------------------------------	--

Αδραστου δ' εγημε (μιαν) He married one of the daughters
εκ) θυγατρων. of Adrastus.

Ω (ένεκα) της αναιδειας. O! impudence.

* 54. The dative is often put absolutely, especially after
αυτος, συν being understood; as,

Των αυτων εργαων (συν) The same works with them.
εκεινοις.

* 55. The accusative is often put absolutely, κατα being
understood; as,

(Κατα) πατριδα Ρωμαιος. By country a Roman.

Μαλα (κατα) θυμον εχο- He was much enraged in his
λαβη. mind.

* 56. A substantive with a participle, whose case de-
pends upon no other word, is put in the genitive absolute;
sometimes, by the Attics, in the accusative; very seldom
in the dative; as,*

* The dative is seldom used, in such expression, unless with
a preposition; although it is from this case that the Latins
took their ablative absolute; as,

Διαθηκη επι νεκροις (τοις διαθεμε- Testamentum mortuis (testanti-
νοις) βεβαια. bus) firmum est. A will is
of force, the (testators) being
dead.

Ἐπισχοιμενος εἰς ἐμὸν τὸ κληρονομ- Promising to myself that he
τεθνηξῆσθαι. would die, (me hærede) leav-
ing me his heir.

It is doubtful whether the Greek language does not also ad-
mit the nominative to be used, as an absolute case, as the
English does; as,

Μαχομενοι και βασιλευς και Κυρος, The King and Cyrus fighting,
και ει αμφ' αυτους υπερ εκατερου, and their respective assistants
δισσι μιν των αμφι βασιλεα for each of them, Ctesias tells
απεθανον, Κτησιας λεγει. how many of the king's men
fell.

But the expressions, in which the nominative appears abso-
lute, may be considered as elliptical; the finite verb, with some
conjunction preceding being understood; as, (see obs. 32.)

Ὅταν αἱ ἡμέραι ερχομιναι (ἦσαν). When the days were come.
Ἐπειδαν) οἱ στρατιῶται κατα το When the soldiers were in the
μισον πεδιον (ετυγχανον) οντις. midst of the plain.

- (Εξ, η εφ') ἡλίου τελλοντος. The sun rising.
 (Κατα) Τρια οντα των Ασ- There being three garrisons of
 συριων φρουρια. the Assyrians.
 (Συν, η εφ') οἷς γενομενοις. Which things being done.

—— The participles of impersonal verbs are often used absolutely; as,

- Τειχισαι δεον. It being necessary to build a wall.
 (Μετα) Ακουσθεν. It being heard.

ADVERBS.

57. Adverbs of *time, place, quantity, *order, exception,* and the like, govern the genitive; as,^a

- Εγγυς (εφ') ἁλος. Near the sea.
 Περαι (ὑπερ) δικης. Contrary to justice.

* 58. Νη and μα govern the accusative; ἅμα, and ὅμου, the dative; as,

- Μα (ομνυμι) Δια. By Jupiter.
 Ἄμα (συν) τῷ ὕδατι. Together with the water.

* 59. Two or more negatives strengthen the negation; as, (see obs. 29.)^b

- Ου δυνατον ουδεπωποτε It is impossible ever to do any
 ουδεν τουτων πραττειν. of these things.

60. Some derivative adverbs govern the case of their primitives; as,

- Αξίως της κλησεως. Worthily of the calling.

^a That is, adverbs formed from nouns.

^b Sometimes two negatives make an affirmative, as in Latin and English. This is the case when a verb comes between them; as,

Ου δυναμαι μη μεμνησθαι. Non possum non meminisse. I
 cannot forget.

PREPOSITIONS.

* 61. The prepositions *αντι*, *απο*, *εκ* or *εξ*, and *προ*, govern the genitive; *εν*, and *συν*, the dative, *εις* or *ες*, and *ανα*, the accusative; as, (see obs. 97—104.)

Εξ Αττικής.	From Attica.
Εν οίκῳ.	In a house.
Εἰς οἶκον.	Into a house.

—— The poets sometimes have *ανα*, with a genitive, or dative; as,

Ανα (ἐπὶ) νηὸς ἐβή	He went into the ship.
--------------------	------------------------

* 62. *Δια* and *ὑπερ* govern the genitive or accusative; *ἀμφι*, *ἐπι*, *περι*, and *ὑπο*, the genitive, dative, or accusative; as,^a

Δια πυρός.	Through fire.
Επὶ θρόνου.	Upon a throne.
Επὶ τὴν γῆν.	To the ground.
Εφ' ἵππῳ.	Upon horseback.

^a The general principle is, that when *rest* is implied, the genitive or dative is used; when *motion towards*, the accusative. It may be observed, farther, that as the dative denotes the *end*, *ἀμφι*, *ἐπι*, *περι*, and *ὑπο*, are followed by a dative, only when they express *close around*, *resting or depending on*, *immediately under*, or *under the influence of*; as,

Ἀμφ' ὤμοισιν.	<i>Close around the shoulders.</i>
Ἐπὶ πασι ταῦτοις.	<i>In addition to all these things.</i>
Τὰ ἐφ' ἡμῖν.	<i>The things depending on ourselves, i. e. in our own power.</i>
Περὶ τῇ στήρῃ.	<i>Close about the breast.</i>
Ἐμαὶ ὑπο χερσὶ.	<i>Under my hands, i. e. power.</i>
ὑπο Θεῷ.	<i>Under the influence of God.</i>

* 63. Κατα, *from*, or *against*, commonly governs the genitive; at, or *according to*, the accusative. Μετα, *with*, the genitive; to, or *after*, the accusative. Παρα and προς, *from*, the genitive; at, or *with*, the dative; to, *beside*, or *against*, the accusative; as,^a

Κατα πετρων.

From the rocks.

Κατα δυναμιν.

According to my power.

Μετα φίλων.

With friends.

Παρα κυριου.

From the lord.

Προς γυμνασιον.

To school.

—— The poets sometimes have μετα, with a dative; as,

Μετ' (εν) ανδρασι μαχεσ- To fight with men.
θαι.

64. A preposition often governs the same case, in composition, that it does without it; as,

Απηνης εκκυλινδεται.

He is tossed from his chariot.

CONJUNCTIONS.

65. The conjunctions, και, τε, δε, αλλα, μεν, ουτε, and the like, will have the same case; and, commonly, the same mood and tense after them, that goes before them; as,

Παμπολλου οχλου οντος,
και μη εχοντων τι φα-
γωσι.

The multitude being very great,
and they having nothing to
eat.

Εωρακα και μεμαρτυρηκα. I have seen and borne witness.

^a Παρα and προς are joined, in this rule, for the sake of conciseness; as they may, commonly, be translated in the same words. But there is a marked distinction in the ideas expressed by them; παρα implying *permanence, duration, possession*, and προς, *contingency*.

66. *Αν, εαν, επειδαν, ινα, οφρα, οπως, οταν, οποταν, καν, κεν,* and *ως*, are, for the most part, joined with the subjunctive mood; as,^a

Ἴνα γνῶτε.

That ye may know.

Καν αμεινον αγωνισωμαι.

Though I should fight better.

———— *Αν, καν,* and *κεν*, are often used to give a subjunctive meaning to the other moods; as, (see obs. 74, 75, 76.)

*Αν και τυγχανει βασιλευς
ων.*

Although he were a king.

^a It cannot be said that any of these conjunctions necessarily requires the subjunctive mood; nor that there is any difference in the meaning of the conjunctions, according to the different moods with which they are used. In this respect the verb and conjunction appear totally independent of each other. Practice only, and the careful reading of the best authors, will direct the writers in the application of this rule. Some grammarians have been at great pains, in specifying with what particular moods and tenses certain conjunctive particles are used; but he who depends on any other rule, in this case, than *his own knowledge*, and *imitation of chaste writers*, will be ever liable to errors.

GREEK EXERCISES.

CHAPTER. I.

1. OF honours, to a city, labour, of an old man, to oxen, to lions, faith, to a horn, of parsimony, O Thomas, two sons of Atreus, of Pythagoras.

2. Mountains, of two winds, bows, of a day, O Mercury, to a day, two brothers, of a Saviour, O woman, to Jove, life, of muses.

3. To trees, O man, of Demosthenes, to Latona, of a phrase, to a father, O king, of a poet, to a mouse, of an end, virgins, friendship.

4. To tribunals, O robber, a ship, to men, of a king, bowls, of a mind, oxen, to daughters, to shepherds, a stream, parts,

5. To nations, of a flock, a priest, a fish, to a husband, of spring, to feet, O Hector, O Ajax, a crow, of a wall, two serpents.

6. Of two men, a storm, a father, cities, Arabians, a snake, to fathers, a comb, lions, walls, clusters, winter.

7. Dogs, to a vine, a sea, a wild boar, of an army, to horns,

Τιμη, αστυ, πονος^a,
πρεσβευς, βους, λεων, πισ-
τις^a, κερας, φειδω, Θωμας,
Ατρειδης, Πυθαγορας.

Ορος, ανεμος, τοξον,
ημερα, Έρμεις, ημερα,
αδελφος, σωτηρ, γυνη,
Zeus, βιος^a, μουσα.

Δενδρον, ανηρ, Δημοσ-
θενης, Λητω, φρασιν, πα-
τηρ, βασιλευς, ποιητης,
μυς, περας, παρθενος^a, φι-
λια.^a

Βημα, ληστης, ναυς^a,
ανηρ, αναξ, λεβης^a, νοος,
βους^a, θυγατηρ, ποιμην,
ροος^a, μερος.

Εθνος, πωυ, ιερευς^a, ιχ-
θυς^a, ποσις, εαρ, πους, Έκ-
τωρ, Αιας, κοραξ^a, τειχος,
δρακων.

Ανθρωπος, λαιλαψ^a, πα-
τηρ^a, πολις, Αραψ, οφιν^a,
πατηρ, κτεις^a, λεων, τει-
χος, βοτρυσ^a, χειμων.^a

Κυν, αμπελος, θαλασ-
σα^a, συς, στρατευμα, κερας,

of a mother, kings, a stone, favour, to a heart, O boy.

8. A mother, to an oak, O Simois, a giant, of power, to honey, birds, of heroes, roses, O sun, O Scythian, to orators.

9. To birds, of two lions, to a bone, debts, O Hercules, sons, of a word, to shepherds, of a citadel, snakes, of a foot, to bellies.

10. Teeth, O Neptune, to fathers, a belly, to bodies, honours, O impudent, to mustard, of a hatchet, parsimony, of youth, of doors.

11. Of Pelides, a fountain, of love, to Phœbus, marriages, two heads, of oxen, servants, night, to power, of two horses, a port.

12. Of Sparta, of a wound, a goblet, to cities, to reverence, two mouths, O interpreter, trenches, virtues, to two hands, to myriads, a multitude.

13. Air, two eyes, a beach, flowers, to a well, of years, of water, customs, Trojans, Greece, O judge, of a tripod.

14. Possessions, a sea, countries, eyebrows, knees, O Jesus, disciples, of a spear, a kingdom, parents, of Atlas, laughter.

μητηρ, βασιλευς^α, λαας^α,
χαρις^α, κεαρ, παις.

Μητηρ^α, δρυς, Σιμοεις,
γιγας^α, δυναμις, μελι, ορνις,
ήρως, ροδον, ήλιος, Σκυθης,
ρητωρ.

Ορνις, λεων, οστεον, χρε-
ος, 'Ηρακληης, υίευς, επος,
νομευς, αστυ, οφισ^α, πους,
γαστηρ.

Οδους, Ποσειδων, πατηρ,
γαστηρ^α, σωμα, τιμη^α, κυ-
νωπης, σινηπι, πελεκος, φει-
δω^α, νεοτης, θυρα.

Πηλειδης, πιδαξ^α, φιλο-
της, Φοιβος, γαμος, κεφα-
λη, βους, θεραπων, νυξ^α,
κρατος, ιππος, λιμην.^α

Σπαρτα, ελκος, κρητηρ^α,
πολις, αιδως, στομα, έρμη-
νευς, ταφρος^α, αρετη^α, χειρ,
μυριας, πληθους.^α

Αιθηρ^α, ομμα, ρηγμιν^α,
ανθος, φρεαρ, ετος, ύδωρ,
εθος, Τρως, 'Ελλας^α, κριτης,
τριπους.

Κτεαρ, άλς^α, πατρις,
οφρυς, γονυ, Ιησους, μαθη-
της, δορυ, βασιλεια^α, τε-
κευς, Ατλας, γελως.^α

CHAP. II.

A verb agrees with its nominative, in number and person.

Verbum cohæret, &c. *Eton.*

Concordantiæ sunt, &c. *Wetten.*

A verb agrees with, &c. *Bell.*

Concordantiæ duæ sunt, &c. *Holmes.*

ACTIVE.

1. *Pres.* I HONOUR, thou strikest, he says, ye two write, they two give, we send, ye bring, they are willing.

Τιω, τυπτω, λεγω, γρα-
φω, διδωμι, στελλω, φερω,
εθελω.

2. *Imperf.* I was carrying, thou wast seeing, he was sending, they were laughing, we were running, ye were thinking.

Φερω, οραω, πεμπω, γε-
λαω, τρεχω, νομιζω.

3. 1. *Fut.* Ye two shall drive, they shall say, I shall follow, thou shalt call, ye shall labour.

Ελαυνω, φημι, ακολου-
θεω, καλεω, πονεω.

4. 2. *Fut.* I will do, he will bury, ye will cut, they two will strike.

Πρασσω, θαπτω, τεμνω,
τυπτω.

5. 1. *Aor.* I wondered, they gave, he did, thou placedst, they two remained, we wrote.

Θαυμαζω, διδωμι, πρασ-
σω, τιθημι, μενω, γραφω.

6. 2. *Aor.* They did come, I did find, thou didst see, we did strike, they two did give.

Ερχομαι, ευρισκω, ειδα,
τυπτω, διδωμι.

7. *Perf.* I have seen, we have got, ye two have spoken, he has honoured, we have laboured.

Οραω, τυγχανα, λεγα,
τιμαω, πονεω.

8. *Pl. perf.* I had written, ye two had known, thou hadst made, they had struck.

Γραφω, γινωσκω, ποιεω, τυπτω.

MIDDLE.

9. *Pres.* Thou sittest, he comes, they turn themselves.

Ἔμαι, ἰκομαι, τρεπω.

10. *Imperf.* I was beginning, ye were hurting yourselves, they were standing.

Αρχομαι, βλαπτω, ἵστημι.

11. 1. *Fut.* Thou shalt prepare thyself, we shall take, I shall know, ye shall receive.

Παρασκευαζω, δεχομαι, γινωσκω, λαμβανω.

12. 2. *Fut.* Ye two will strike yourselves, he will drink, I will turn myself.

Τυπτω, πινω, τρεπω.

13. 1. *Aor.* He ceased, they two did, I stretched myself.

Παύω, πρασσω, τεινω.

14. 2. *Aor.* We two did give, they were, he did place himself.

Διδωμι, γινομαι, τιθημι.

15. *Perf.* I have suffered, we have struck ourselves, thou hast trusted, he has escaped.

Πασχω, τυπτω, πειθω, φευγω.

16. *Pl. perf.* He had left, I had heard, they had come.

Λειπω, ακουω, ερχομαι.

PASSIVE.

17. *Pres.* He is named, we two are nourished, they are admired.

Ονομαζω, τρεφω, θαυμαζω.

18. *Imperf.* I was struck, they were prepared, it was written.

Τυπτω, παρασκευαζω, γραφω.

19. 1. *Fut.* I shall be punished, thou shalt be left, he shall be sent.

Κολαζω, λειπω, στελλω.

20. 2. *Fut.* Ye will be struck, he will be delivered.

Τυπτω, απαλλασσω.

21. 1. *Aor.* It was said, we were found, ye were loved.

Λεγω, εύρισκω, φιλεω.

22. 2. *Aor.* He was buried, they were manifested, I was sent.

23. *Perf.* It has been done, they have been struck, we have been loved.

24. *Pl. perf.* I had been educated, it had been judged.

25. *P. P. Fut.* She shall be buried.

Θαπτω, φαινω, στέλλω.

Πρασσω, τυπτω, φιλεω.

Τρεφω, κρινω.

Θαπτω.

PROMISCUOUS EXAMPLES.

26. He was challenging, he was laughing, to make, having perceived, thou mayest send, to go, he was blaming, they would guard, he was learning, he had stood, he did perceive, having descended, seeing, he did take, to give, I may become.

27. I would affirm, they may be, I was contented, they might leap, he would be taken, it has been wrought, I would appear, being about to find, he has suffered, having composed, he would compare, to be able, to have struck, having read.

28. They have used, to return, they died, to think, he would rebuke, to have sinned, he buried, ye think, we did come, they have been injured, they were thinking, hear ye, they showed.

29. Thou wouldst have, to go away, they might be deceived, they were vexed, having hoped, to be about to be taken away, he

Προκαλεω^m, γελαω, ποιεω, αισθανομαι⁶, πεμπω, πορευομαι, μεμφομαι, φυλασσω, μανθανω, ιστημι, αισθανομαι, καταβαινω⁷, ὁραω, λαμβανω, διδωμι⁶, γινομαι.⁶

Αφοριζω^{ms}, ειμι, αρκεω^{ps}, εφορμαω^s, λαμβανω, εξεργαζομαι, δοκεω^s, εύρισκω^s, πασχω, συντιθημι⁷, παρεικαζω^s, δυναμαι, εκπλησσω^s, αναγιγνωσκω.⁷

Χραομαι^p, επανερχομαι^s, αποθνησκω, νομιζω, επιτιμαω^s, άμαρτανω, θαπτω, οιομαι, αφικνεομαι, αδικεω, οιομαι, ακουω^s, δεικνυμι.

Εχω, οιχομαι, σφαλλω⁶, ανιαω, ελπιζω^s, αποσπαω^s, μανθανω⁶, επιτιθημι⁶, νικαω⁷, ειχω^{7m},

would learn, having put on, having conquered, to have resembled, thou sawest, they were broken, thou comparedst, it will be necessary, ye shall live, I would shout, they are pleased.

30. To have been hurt, honour thyself, he is able, they may turn, he shall prevent, he hath been seen, they confuse, to have been, he would begin, thou shalt be, they have ordained, to have been grieved.

31. Nothing was made, John answered, do not ye say that it is four months, and the harvest comes? Jesus bore witness, Cyrus received, then the man went away.

32. Philip has died, Chrysan-
tas did stand up, and he spoke
thus, the time would be, the man
shall love, Panthea having sent
did say, do not grieve, O Cyrus,
that Araspas is gone,

33. Amabam, novi, invenies, scribunt, cecidi, ibat, curristi, ^mtimuit, veniebamur, sedebo, ero, pugnabat, accepit, moriemur, ^pabsumptus est, ureris, percussus sum, pugnavi, magnificabitur.

34. Lex est, tempus videtur, homines cognoscunt, filius moritur, rex existimabat, majores fuerunt, pater cœpit, Deus potest, discipuli veniunt, poetæ cogitant.

θεαομαι, ῥησσω, εικαζω,
δει, βιοω^m, βοαω^δ, αρεσκω.

Βλαπτω, τιμαω^m, δυνα-
μαι, τρεπω, κωλυω, οπτο-
μαι, συγχω, γινομαι^{7m},
αρχομαι, ειμι, διατασσω,
λυπεω.^δ

Ουδεν γινομαι^δ, ο Ιωαν-
νης αποκρινομαι^{pδ}, ουκ συ
λεγω οτι τετραμηνον ειμι,
και ο θερισμος ερχομαι;
Ιησους μαρτυρεω, Κυρος
δεχομαι, απερχομαι^δ ουν
ο ανθρωπος.

Φιλιππος θνησκω, Χρυ-
σαντας ανιστημι, και λεγω
ωδε, καιρος ειμι, ανθρωπος
φιλεω, η Πανθεια πεμπω^δ
ειπον, μη λυπεω^m, ω Κυρος,
οτι Αρασπας οιχομαι.

CHAP. III.

An adjective agrees with its substantive, in gender, number, and case.

Adjectivum cum substantivo, &c. *Eton.*

An adjective agrees, &c. *Bell.*

1. A USEFUL man, a common city, sweet honour, black sorrow, of a bad custom, to a worthy man, a holy day, O immortal poet, a sweet voice, two black eyes.

2. The eighth woman, an honourable fortune, of a bloody sword, lofty mountains, a sweet word, a happy life, every way, true horns, a tender heart.

3. A greater man, much wealth, most admirable wisdom, to a more formidable giant, a most graceful virgin, happy gods, a most benevolent nation, a black wall, swifter horses.

4. A most hateful name, a better man, the deepest well, to the greatest father, two horns, of three men, the third hour, of this thing, another ship, to my book, some women.

5. ¶ Sweet peace; horses that work together, stand together more agreeably; the servants were equal sharers; my friends,

Χρηστος ανηρ, κοινος πολις, τιμη ηδυσ, λυπη μελας, ηθος κακος, ανθρωπος αξιος, ημερα αγιος, ποιητης αθανατος, φωνη ηδυσ, ομμα μελας.

Γυνη ογδοος, τυχη τιμηεις, μαχαιρα αιματοεις, ορος υψηλος, επος γλυκυς, βιος ευδαιμων, πας οδος, κερας αληθης, κεαρ τερην.

Ανηρ μεγας, πολυς πλουτος, σοφια θαυμαστος, γιγας φοβερος, παρθενος χαριεις, θεος μακαρ, εθνος ευνους, τειχος μελας, ιππος ταχυς.

Ονομα εχθρος, ανηρ αγαθος, φρεαρ βαθυς, πατηρ μεγας, δυω κερας, τρεις ανθρωπος, ωρα τριτος,πραγμα ουτος, ναυς αλλος, βιβλιον εμος, γυνη τις.

Ειρηνη ηδυσ· ο ιππος συμπονων, πραος συνιστημι· ο υπηρετης ισομοιρος ειμι· ανηρ φιλος, ο μεν

the battle is near, for the enemies advance.

6. Thou art a happier man ; all the men sailed wounded ; those tragic actors ; that is the temple ; Agamemnon was passing on joyful.

7. Wherefore, the law is holy, and the commandment holy, and just and good.

8. Homines illustres, capita caduca, cranium muliebre, alia dogmata, læti et alacres viri, quænam hera, pulchrum et bonum virum, maxima pars, dæmonia multa, medio mari, benedictus rex, priori tempore, humanæ speciei, rectam rationem.

αγων εγγυς, προσερχομαι
γαρ ο πολεμιος.

Ευδαιμων ανθρωπος ειμι·
τραυματιας δε πας επι-
πλεω²· ο τραγικος υποκρι-
της ουτος². εκεινος ειμι ο
ιερον· Ατρειδης παροιχομαι
γηθοσυνος.

‘Ωστε ο μεν νομος αγιος,
και ο εντολη αγιος, και
δικαιος και αγαθος.

CHAP. IV.

A verb signifying actively governs the accusative.

Accusativus sequitur verba, &c. *Eton.*

Transitive, &c. *Wetten.*

Verbs signifying actively, &c. *Bell.*

Regimen Græcis cum, &c. *Holmes.*

1. FOR ye *have* the *poor* always, but ye *have* not *me* always.

‘Ο πτωχος γαρ παντο-
τε εχω, εγω δε ου παντοτε
εχω.

2. I *did* one *work*, and ye all wonder.

Εις εργον ποιω⁵, και
πας θαυμαζω.

3. Do ye not know that the unjust *shall* not *inherit* the *kingdom* ?

‘ Η ουκ ειδεω^{m7}, οτι αδι-
κος βασιλεια ου κληρονο-
μεω.

4. The saints *judge* the *world*.

‘Ο αγιος ο κοσμος κρινω.

5. *Fear God, and honour thy parents.*

6. *Hate those that flatter, as those that deceive; for both, when trusted, injure those who trust them.*

7. The poets *know* that this is so, and *the difference*.

8. ¶ And *thinkest* thou *this*, O man, that *judgest* them who do such things, and dost the same, that thou *shalt* escape the *judgment* of God?

9. For it *has* not *shoes* by the smith, nor *arms* by the shoemaker.

10. But the disciples did not *know* these *things*.

11. Hippocrates *having* cured many diseases, fell sick and died; the Chaldeans *foretold* the deaths of many, then fate *took* them off also; Alexander, and Pompey, and Caius Cæsar *having* entirely destroyed whole cities so often, and *having* cut off many myriads of horse and foot in battle, at last departed from life themselves.

12. Jubebant eos, habebant currus, mittunt nuncios, dicebat hæc, adducere obsides, socios metuebant, relinquere nullum, vera loqueris, eosdem honoro, quos ego video, benevolentiam habens, videbunt filium, dimittet nuncios, mutabat ⁶ habitus.

Ὁ μὲν θεὸς φοβέω^m, ὁ δὲ γονεὺς τιμαῶ.

Μισεῶ ὁ κολακευῶ^h, ὥσπερ ὁ εξαπατῶ, ἀμφοτέρως γὰρ πιστευῶ^{pδh} ὁ πιστευῶ^h ἀδικεῶ.

Ὅτι οὗτος οὕτως ἐχῶ, καὶ ὁ διαφορὰ ἰσημι ὁ ποιητής.

Λογίζομαι δὲ οὗτος, ὡς ἄνθρωπος, ὁ κρίνω^h ὁ ὁ τοιοῦτος πρᾶσσω^h, καὶ ποιεῶ^h αὐτός, ὅτι σὺ ἐκφευγῶ^m ὁ κρίμα ὁ Θεός;

Οὐδὲ γὰρ ὑπόδημα ἐχῶ διὰ ὁ χαλκεύς^a, οὐδὲ ὅπλα διὰ ὁ σκυτεὺς.^a

Οὗτος δὲ οὐκ γινώσκω^b ὁ μαθητής.

Ἱπποκράτης πολὺς νοσῶς ἰαομαι^d, νοσεῶ^{dh} ἀποθνήσκω^b ὁ Χαλδαῖος πολὺς θάνατος προαγορευῶ^d, εἰτα καὶ αὐτὸς ὁ πεπρωμένον καταλαμβάνω.^b Ἀλεξάνδρος, καὶ Πομπηῖος, καὶ Γαῖος Καίσαρ ὅλος πόλις ἀρδὴν τοσαυτακὶς ἀναιρεῶ^b, καὶ ἐν παρατάξις πολὺς μυρίας ἵππους^p καὶ πεζοὺς^p κατακοπτῶ^d, καὶ αὐτὸς ποτε ἐξέρχομαι^b ὁ βίος.

CHAP. V.

An Adjective is often put absolutely in the neuter, *χρημα* being understood.

When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender.

When an infinitive, &c. *Bell.*

1. WHICH then is Nireus, and which Thersites? for neither is *this yet manifest.*

2. They do *nothing new*, but plunder, perjure, write down their debtors, and weigh the farthings.

3. Let some one having come show, either that I do not say *these things true*; or that those who have been deceived will trust him.

4. Yes; for the light was a *pleasant thing*, and to die, *dreadful* and to be avoided.

5. Receive me quickly, O sea, having suffered *dreadful things.*

6. ¶ Tell me, said he, are not you one of those persons, who think that riches are a *better thing* than brothers?

7. To depart from men is *nothing dreadful*, if there are gods, for they would not encompass you with *evil*; but if either there are none, or they do not care for human affairs, *what is it* to me to

Ποτερος ουν ὁ Νιρευς, και ποτερος ὁ Θερσιτης; ουδεπω γαρ οὗτος δηλος.

Καινος ουδεις ποιω, αλλα αρπαζω, επιορκω, τοκογλυφω, οβολοστατω.

Παρερχομαι^α τις δεικνυμι^β, η ὥς ουκ αληθης οὗτος εγω λεγω· η ὥς ὁ εξαπατω^γ πιστευω αυτος.

Ναι· ἡδus γαρ ειμι ὁ φως, και ὁ τεθνημι, δεινος και φευκτεος.

Δεχομαι^δ εγω, ω θαλασσα, δεινος πασχα.^ε

Ειπον εγω, φημι, ου δηπου και συ ειμι ὁ τοιουτος ανθρωπος, ὅς χρησιμος νομιζω χρημα η αδελφος;

Ὁ εἰς ανθρωπος απερχομαι^δ, ει μεν θεος ειμι, ουδεις δεινος· κακος γαρ συ ουκ αν περιβαλλω^β· η δε ει τις^γ ουκ ειμι, η ου μελει αυτος ὁ ανθρωπειος, τις εγω

live in a world void of gods, or void of providence.

8. We received Œdipus, and those with him, when unfortunate, and we have *done many other friendly and honourable things* to the Thebans.

9. It is not *incredible*, O Proteus, that you, being an inhabitant of the sea, become water; and if you would be ever changed into a lion, neither is this beyond faith. But if it is *possible* that you, dwelling in the sea, can become fire, I entirely wonder at this, and disbelieve it.

10. Our *excellencies* and *defects* are wont to arise nearly from the same causes.

11. I speak *those things, which* I have seen with my father, and ye do *the things which* ye have seen with your father.

12. Indeed *many things*, but it is not right to publish *them* to all men, nor to reveal *the secrets*.

13. But Athenians, I do not think it is proper to relate the strength of Philip, and by these words, to persuade you to do *the things which are necessary*.

14. *Perniciosissimum* est, non modo domum suam destruere, sed etiam corpus, et animam.

15. Hi *multa* quidem dicunt atque *præclara*, sed *nihil* intelligunt.

ζαω εν κοσμος κενος θεος,
η προνοια κενος;

Ὁ Οἰδιπους, και ὁ μετα
εκεινος^ε, εκπιπτω^δ ὑποδε-
χομαι, ἢ ἑτερος πολυς εγω
ὑπαρχω^ι φιλανθρωπος
και ενδοξος προς Θηβαιος.

Ἵδωρ μεν γινομαι, ω
Πρωτευσ, ουκ απιθανος,
εναλιος γε ειμι· και ες λε-
ων ὅποτε αλλασσω^δ, ὁμως
ουδε οὔτος εξω πιστις. Ει
δε και πυρ γινομαι δυνα-
τος, εν ὁ θαλασσα οικω,
οὔτος^α πανυ θαυμαζω και
απιστω.

Απο ὅς εγω^ρ ὁ αγαθος^{νε},
σχεδον απο αυτος οὔτος
και ὁ κακος γενναω^μ φιλεω.

Εγω ὅς ὁραω παρα ο
πατηρ εγω, οὔτος λαλεω,
και συ ουν ὅς ὁραω παρα ὁ
πατηρ συ, οὔτος ποιω.

Νη Ζευς και πολυς, αλ-
λα ου θεμις εκφερω αυτος
προς ἅπας, ουδε ὁ απορρή-
τος εξαγορευω.

Ὁ μεν ουν, ω ανηρ Αθη-
ναιος, ὁ Φιλιππος ῥωμη δι-
εξιμι, και δια οὔτος ὁ
λογος^ε, προτρεπω ὁ δε^η
ποιω συ, ουχι καλως εχω
ἡγεομαι.

CHAP. VI.

Substantive verbs, verbs passive of *naming*, and verbs of *gesture*, have a nominative both before and after them, belonging to the same thing.

Verba substantiva, &c.

Nominativus postponitur etiam, &c. *Eton.*

Verba passiva vocandi, &c. *Wetten.*

Τυγχανω, ειμι, &c.

Verbs of naming, &c. *Bell.*

1. AND Cyrus took care, that they *might* never come in without having sweated.

2. What then can one say, when such old persons *are* lovers of life?

3. I wish there were something, said Araspas, in which *I* could be useful.

4. Gordian was proclaimed emperor being about thirteen years old.

5. ¶ Be such to your parents, as you would wish your own children to be to yourself.

6. Am I not free? am I not an apostle? have I not seen Jesus our Lord? If I am not an apostle to others, yet doubtless I am to you; for ye are the seal of mine apostleship; are not ye my work in the Lord?

Επιμελομαι² δε και ο Κυρος, οπως μηποτε ανιδρωτος γινομαι⁶ εισειμι.⁶⁰

Τις ουν αν τις επι λεγω^ο, οποτε ο τηλικουτος φιλοζωος ειμι;

Ει γαρ γινομαι⁶⁰, φημι ο Αρασπας, ο, τι εγω αν γινομαι⁶⁰ χρησιμος.

Γορδιανος περι ετος^α που γινομαι^{7η} τρισκαιδεκα αυτοκρατωρ αναδεικνυμι.⁵

Τοιουτος γινομαι περι ο γονευς^α, οιος^α αν ευχομαι⁵⁰ περι σεαυτου⁸ γινομαι ο σεαυτου παις.

Ουκ ειμι ελευθερος; ουκ ειμι αποστολος; ουχι Ιησους ο Κυριος εγω οραω; Ει αλλος ουκ ειμι αποστολος, αλλα γε συ ειμι· ο γαρ σφραγισ ο εμος αποστολη συ ειμι· ου ο εργον εγω συ ειμι εν Κυριος;

7. It is directed to such persons as advance to any actions, to set before their eyes those who are or have been good; and to consider, what Plato would have done in this case, what Epaminondas would have said, *how Lycurgus or Agesilaus would have appeared.*

8. And then to leave all those things, that thou mayest not be cast in bound, like sheep.

9. *Forte quæ humana sapientia est.*

10. *Hic familiaris meus erat ab juventute.*

11. *Hic sapientissimus est, qui novit quod nihilo dignus, revera, est, quoad sapientiam.*

Ἦδη δε ὁ τοιοῦτος παρεπομαι, ὁ βαδίζω^h ἐπὶ πράξις^a τις, τιθῆμι^m πρὸ οφθαλμος ὁ εἰμι^h ἀγαθος ἡ γινομαι^{p7h}. καὶ διανοεω^m, τις δε ἀν πρᾶσσω⁵ⁱ ἐν οὗτος Πλατων, τις δε ἀν εἶπονⁱ Ἐπαμινωνδας, ποιος δε ἀν οπτομαι^{p5} Λυκουργος ἡ Ἀγησιλαος.

Καὶ τότε πᾶς ἐκεῖνος ἀφίημι, ἵνα μὴ δεω^{7h} ἐμβαλλω⁵, ὡς ὁ προβατον.

CHAP. VII.

The conjunctions, καὶ, τε, δε, ἀλλὰ, μὲν, οὐτε, and the like, will have the same case; and, commonly, the same mood and tense after them, that goes before them.

1. By night and day, in the mountains, and the tombs.

2. He confessed, and denied not.

3. I think that we all have the pledges of faith, in our own minds, and in our own hands.

4. Let this robber Sostratus be cast into Pyriphlegethon; and

Νυξ⁸ καὶ ἡμέρα, ἐν ὁ ορος^d καὶ ἐν ὁ μνημα.

Ὁμολογεω, καὶ οὐκ ἀρνεομαι.

Εννοεω ὅτι ἐχω πᾶς ὁ πιστος^{ne}, ἐν ὁ ἡμετερος ψυχῇ^d, καὶ ἐν ὁ ἡμετερος χεῖρ.

Ὁ μὲν ληστής οὗτος Σωστρατος εἰς ὁ Πυριφλεγ-

the sacrilegious man be torn asunder by the Chimæra.

γεθων⁷ εμβαλλω⁷· ὁ δὲ ιεροσυλος ὑπο ὁ Χιμαιρα⁸ διασπαω⁵

5. ¶ You have already seen this ferryman who brought you over, and the lake.

Ὁ πορθμευς οὗτος, ὅς σου⁸ διαπεραω, καὶ ὁ λιμνη, ἡδὴ ὄραω.

6. We ought to shun those kinds of manners which are not simple, but insidious, more than vipers.

Ὁ⁹ ὁ ἥθος μὴ ἀπλοος, ἀλλὰ ἐπιβουλος, φυλασσω^m μαλλον δεῖ ἢ ὁ ὄχις.

7. I shall endeavour to show you, what this is, which has caused me both the name and the calumny.

Εγὼ σου πειραω^m ἀποδεικνυμι⁶, τίς ποτε εἰμι οὗτος, ὅς ἐγὼ ποιεω ὁ τε ὄνομα καὶ ὁ διαβολή.

8. Qui proximi sunt Deo, et circa eum ordine instructi, geometræ, et arithmetici, et philosophi, et medici, et astronomi, et grammatici.

9. In his enim solis silentio melior est oratio; in aliis vero tacere satius est quàm loqui.

CHAP. VIII.

Αν, εαν, επειδαν, ινα, οφρα, ὅπως, ὅταν, ὅποτεν, καν, κεν, and ὥς, are, for the most part, joined with the subjunctive mood.

—— Αν, καν, and κεν, are often used to give a subjunctive meaning to the other moods.

Subjunctivo junguntur, εαν, &c. *Eton.*

Αν et εαν, &c. *Wetten.*

The conjunctions ινα, &c.

The conjunctions αν, &c. *Bell.*

1. But the chief priests consulted among themselves, that they might kill Lazarus also.

Βουλευω^m δε ὁ ἀρχιερεως, ινα καὶ ὁ Λαζαρος ἀποκτεινω.⁶

2. *Though we should take to us both the earth and the sea.*

3. *As soon as you will have ascended, if you see Menippus the Cynic in any place.*

4. And she asked him, *that he would cast out the devil.*

5. *And if you desire these things, both to be rich and to govern.*

6. *If you be fond of learning, you will learn much.*

7. ¶ Look inward; the fountain of good is within, and always able to spring, *if you always dig.*

8. No other shall hurt you, *unless you please*; then only you will be hurt, *when you think* that you are hurt.

9. He hath blinded their eyes, and hardened their heart, *lest they might see* with their eyes, and *understand* with their heart, and *be converted*, and I *should heal* them.

10. And it is necessary often to take courage in hunting, *when* any one of the strong wild beasts *sets itself against us.*

11. *Unless* the grain having fallen *die*, it remaineth alone, but *if it die*, it bears much fruit.

12. Yet he *should* not, on this account, *appear* better than a noble and skilful commander.

Και αν ὁ γεα, και αν ὁ θαλασσα προσλαμβανω.^{6a}

Επειδαν ταχιστα ανερχομαι⁶, ην που ειδω⁶ Μενιππος ὁ κυων.

Και ερωταω⁸ αυτος, ινα ὁ δαιμονιον εκβαλλω.

Εαν δε και ουτος εθελω, και πλουτεω και αρχω.

Εαν ειμι φιλομαθης, ειμι πολυμαθης.

Ενδον βλεπω· ενδον ὁ πηγη ὁ αγαθος, και αι αναβλυζω δυναμαι^h, εαν αι σκαπτω.

Συ αλλος ου βλαπτω, εαν μη συ θελω· τοτε δε ειμι βλαπτω^{7h}, ὅταν υπολαμβανω⁶ βλαπτω.

Τυφλω αυτος ὁ οφθαλμος, και παρω αυτος ὁ καρδια· ινα μη ειδω⁶ ὁ οφθαλμος, και νοεω⁵ ὁ καρδια, και επιστρεφω⁶, και ιαομαι⁵ αυτος.

Και ὁ ψυχη^a πολλακις αναγκη θηγω^m εν ὁ θηρα, ὅταν τις ὁ αλκιμος θηριον ανθιστημι.

Εαν μη ὁ κοκκος πιπτω⁶ αποθνησκω⁶, αυτος μονος μενω, εαν δε αποθνησκω⁶, πολυς καρπος φερω.

Ου μην δια ουτος^a αγαθος δοκεω⁵⁰ αν γενναιος και στρατηγικος ανηρ.

13. Lord, if thou wert here, Κυριος, ει ειμι ὦδε, ουκ αν
my brother *should* not have died. αποθνησκω⁶¹ εγω ο αδελφος.

14. Idcirco et legislator primum hoc posuit in judicium
jurejurando, “Sententiam feram secundum leges;” illud
nimirum bene sciens, quod, *cum conservarentur* civitati leges,
servatur etiam democratia.

CHAP. IX.

One substantive agrees with another, signifying the
same thing, in case.

One substantive agrees, &c. *Bell.*

1. I *Paul* the prisoner. Εγω Παυλος ο δεσμιος.
2. Of *God* the father and the
Lord Jesus Christ. Θεος πατηρ και κυριος
Ιησους Χριστος.
3. I am a *relation* to you, be-
ing also myself a *cur*. Συγγενης ειμι συ^d, κυων
και αυτος ειμι.
4. ¶ For *Homer*, relating the
wounds, dissensions, revenges,
tears, chains, and sufferings of
every kind of the gods, seems to
me, as much as in his power, to
have made the *men* who fought
at Troy, *gods*, and the *gods*, *men*. ‘Ομηρος γαρ, εγω δοκεω,
παραδιδωμι τραυμα θεος,
στασις, τιμωρια, δακρυ,
δεσμον, παθος παμφυρτος,
ο μεν επι ο Ιλιακος^{pe} αν-
θρωπος οσος^{ne} επι ο δυνα-
μις^d, θεος ποιεω, ο θεος δε,
ανθρωπος.
5. And a certain *Pharisee* of
the council rising up, by name
Gamaliel, a doctor of law, ordered
them to put out the men a little
while. Ανιστημι⁶ δε τις εκ ο
συνεδριον Φαρισαιος, ονομα
Γαμαλιηλ, νομοδιδασκα-
λος, κελευω εξω βραχυ ο
ανθρωπος ποιεω.⁵
6. You may teach the son of
Croesus; for I wish to be a *talker*,
and not a *statue*. ‘Ωρα συ^d ο Κροισος
παις παιδευω· εγω γαρ
λαλος ουκ ανδριας ειμι
βουλομαι.

7. Venia, O Ajax, (ei debetur) si, cum esset homo, appetivit *gloriam, rem dulcissimam*, propter quam et nostrum unusquisque periclitari sustinet; quandoquidem etiam vicit te, et hæc apud iudices Trojanos.

CHAP. X.

The infinitives of substantive verbs, such as εἶναι, γίνεσθαι, &c. have the same case after them that goes before them.

The infinitives εἶναι, &c. *Bell.*

1. THE name “boaster” appears to me, to lie upon *those who pretend to be richer* than they are, and *more valiant*, and *who promise to do those things* which they are not fit to do.

2. You see how nothing hinders the *Scythian Anacharsis* to be admired, and *called a wise man*.

3. ¶ The shortest, and safest, and most honourable way, is, in whatever thing *you wish to seem to be good*, to endeavour *to be good* in it.

4. Mihi videtur *injustus esse*, a quocunque quispiam beneficiis affectus, sive amico sive hoste, referre gratiam non enititur.

Ὁ μὲν ἀλαζων ἐγὼ^d γε δοκεῶ ὄνομα, κείμαι ἐπὶ ὃ^d προσποιεῶ^{mh} καὶ πλουσιος εἰμι, ἢ εἰμι, καὶ ἀνδρείος, καὶ ποιεῶ^{sf} ὅς μὴ ἱκανὸς εἰμι ὑπισχνεομαι.^h

Ὅραω ὥς οὐδεὶς κωλύει ὁ Σκυθῆς Ἀναχάρσις καὶ θαυμάζω, τε καὶ σοφὸς ὀνομάζω.

Σύντομος τε, καὶ ἀσφαλῆς, καὶ καλὸς ὁδὸς ὃ, τι (συ) ἀν βουλομαι δοκεῶ ἀγαθὸς εἰμι, τοῦτο καὶ (σε) γίνομαι^d ἀγαθὸς πείραω.^m

CHAP. XI.

One substantive governs another, signifying a different thing, in the genitive case.

An adjective in the neuter gender, without a substantive, governs the genitive.

Græcis cum Latinis, &c. *Wetten.*

One substantive governs, &c.

An adjective of the neuter, &c. *Bell.*

1. BLESSED be he that cometh in the *name* of the *Lord*, the *king* of *Israel*.

Ευλογεῖται ὁ ἐρχομαι^h,
ἐν ὀνόματι Κυρίου, ὁ βασι-
λεὺς ὁ Ἰσραὴλ.

2. Now is the *judgment* of this *world*; now the *ruler* of this *world* shall be cast out.

Νυν κρίσις εἰμι ὁ κόσμος
οὗτος· νυν ὁ ἀρχὼν ὁ κοσ-
μος οὗτος ἐκβάλλω ἐξω.

3. And immediately *his ears* were opened, and the *bond* of *his tongue* was loosed.

Καὶ πρὸς αὐ-
τοῦ ὁ ἀκοή, καὶ λύω⁵ ὁ δεσ-
μος ὁ γλῶσσαι αὐτοῦ.

4. You see a *citizen* of the *world*.

Ὁ κόσμος πολίτης ὄραω.

5. A little time breaks the *connections* of the *wicked*; but no length of time can destroy the *friendships* of the *good*.

Ὁ μὲν ὁ φαῦλος συνήθεια
ὀλίγος χρόνος διαλυῶ⁵ ὁ δὲ
ὁ σπουδαῖος φιλία οὐδεὶς ἀν-
ὁ παρ' αἰῶν ἐξαλείφω.⁵⁰

6. The *mind* of *man* upbraids itself, when it is hypocritical.

Ἐβριζώ ἑαυτοῦ ὁ ὁ ἀν-
θρώπος ψυχῇ, ὅταν ὑποκρι-
νομαι.

7. Nightly visions are not only the *echoes* of *daily accidents* and *conversations*, but also the *productions* of a *remiss habit*.

Ὁ νυκτερινὸς φαντασία
οὐ μόνον ὁ μεθήμερινος εἰμι
συντυχία καὶ ὁμιλία ἀπη-
χημα, ἀλλὰ καὶ ὁ ῥαθυμὸς
συνήθεια γεννημα.

8. If ye desire that I should lose *my good things*, that ye may acquire things which are not

Εἰ ἐγὼ^a ἀξίω ὁ ἀγαθὸς
ὁ ἑμαυτοῦ ἀπολλύμι⁵⁴, ἵνα
συ ὁ μὴ ἀγαθὸς περιποιῶ⁵⁵,

good, see yourselves how unjust and thoughtless ye are.

9. For as when a light is present at night, it draws the *eyes* of all to itself, so the *beauty* of *Autolycus* attracts the *regards* of all to itself.

10. ¶ He will easily find his leathern coat again, and his spade, in the *lees* of his *cask*.

11. I am a *deliverer* of men, and an *healer* of *passions*, but upon the whole, I desire to be the *prophet* of *truth* and *freedom*.

12. By their present great joy, they had *something of a slight hope*, that, in future, they should not be consumed by any other disorder.

13. You desire *nothing of a difficult* matter, wishing to know what the law is.

14. A resemblance differs from a symbol; inasmuch as the resemblance aims, as much as possible, to represent *the very nature of the thing*, and it is not in our power to vary it; but the symbol is wholly in our power, as existing by our imagination alone.

15. *The end of tragedy* and of *history* is not the same, but opposite; in the former you must strike and captivate the hearers,

ὄραω συ πως ανισος ειμι και αγνωμων.

Ὡσπερ γαρ ὅταν φεγγος εν νυξ παρειμι¹, πας προσ-αγω ὁ ομμα, οὕτω και ὁ Αυτολυκος καλλος πας εφελ-κω^m σψις επι ἑαυτου.²

Ῥαδιως εύρισκω³ ὁ διφέ-ρα αυθις, και ὁ δικελλα, εν ὁ τρυξ⁴ ὁ πιθος.

Ελευθερωτης ειμι ὁ αν-θρωπος, και ιατρος ὁ παθος, ὁ δε ὅλος^{ne}, αληθεια και παρρησια προφητης ειμι βουλομαι.

Ὁ παραχρημα περιχα-ρης, ες ὁ επειτα χρονος, ελ-πις τις εχω² κουφος, μηδε αν ὑπο αλλος νοσημα⁵ ποτε ετι διαφθειρω.⁶

Ουδεις τις χαλεπος πραγμα επιθυμειω, βουλο-μαι γινωσκω⁶ τις ειμι νομος.

Διαφερω ὁ ὁμοιωμα ὁ συμβολον⁷ καθοσον ὁ μεν ὁμοιωμα ὁ φυσις αυτος ὁ πραγμα, κατα ὁ δυνατο^{ne}, απεικονιζω^m βουλομαι, και ουκ ειμι επι εγω^d αυτος με-ταπλασσω⁵. ὁ δε γε συμβο-λον ὁ ὅλος^{ne} επι εγω εχω, ἄτε και εκ μονος ὑφιστα-μαι^h ὁ ἡμετερος επινοια.

Ὁ τελος τραγωδια. και ιστορια ου ὁ αυτος, αλλα ὁ εναντιος· επει μεν γαρ δει δια ὁ πιθανος λογος⁸, εκπλασ-

at present, by the most persuasive words; in the latter by real facts and narrations, you must, always, instruct and persuade those who wish to learn.

σῶς, καὶ ψυχαγωγῶς,
κατὰ ὅ^νε παρρημιῇ, ὁ ἀκούων
ἐνθαδὲ δε, διὰ ὁ ἀληθινὸς
ἐργον καὶ λόγος, εἰς πᾶς ὁ
χρονος, διδασκῶς καὶ πειθῶς
ὁ φιλομαθεῶς.^h

16. Socrates, et Homerus, et Hippocrates, et Plato, eorumque admiratores, quos etiam æque ac deos colimus, tanquam *præfecti* quidam, atque *Dei ministri*.

CHAP. XII.

† The relative agrees with its antecedent in gender and number. If there comes no nominative between the relative and the verb, the relative is the nominative to the verb; but if there does, the relative is governed by some word in the sentence.

Relativum cum antecedente, &c. *Eton.*

The relative, ὅς, ἥ, ὅ, &c.

If a nominative comes, &c. *Bell.*

1. THAT the word might be fulfilled *which he spoke*.

ἵνα πληρωθῇ ὁ λόγος ὃς
εἶπον.

2. Having seen the *chariots which Joseph sent*, the spirit of our father Jacob revived.

Εἰδὼς ὁ ἄμαξα ὃς ἀπο-
στελλῶ Ιωσήφ, ἀναζωπυρεῶ
ὁ πνεῦμα Ιακώβ ὁ πατήρ.

3. You seem never to have seen the polypus, nor to know *what this fish does*.

Σὺ δοκεῖς οὐδε πολυποῦς
ὄραω πώποτε, οὐδε ὅς^{νε}
πασχῶ ὁ ἰχθύς οὗτος εἰ-
δεῶ.[?]

4. There was a certain rich man, *who had a steward*.

Ἄνθρωπος τις εἶμι πλου-
σιος, ὃς ἔχων οἰκονομος.

5. ¶ *What time or what opportunity do ye seek better than the*

Τίς χρονος, ἢ τίς και-
ρος ὁ παρρημιῇ^a ἀγαθὸς ζη-

present? or when will ye do *the things which are necessary*, if not now?

6. *Whom* I often saved *when in danger* of being cut off by the Phrygians.

7. I lost none of *those persons whom* thou gavest to me.

8. One, of those who sat with him, having heard these things, said; *He* is happy *who shall eat bread* in the kingdom of God.

9. It is superfluous to say *these things* to them, *which* they know.

10. The first *person* is that *in which* the speaker speaks of himself; the *second, in which*, of *him* to *whom* he speaks; the third, *in which*, of another.

11. Such are hyperboles and plurals; but we shall show in the sequel, the *danger which* they seem to have.

τεω; ἢ ποτε ὅς δει πρᾶσσω³, εἰ μὴ νυν;

Ὅς ἐγὼ πολλαχὶς σῶζω, κινδυνεύω^h κατακοπτῶ^{7e} ὑπο ὁ Φρυγῶν.⁸

Ὅς δίδωμι ἐγὼ, ἐξ αὐτοῦ οὐδεὶς ἀπολλύμι.

Ἀκούω⁵ τις, ὁ συνανακείμεν^h, οὗτος, εἶπον· Μακάριος ὅς φαγω^{m4} ἄρτος ἐν ὁ βασιλείᾳ ὁ Θεός.

Περισσος^{ne} οὗτος λέγω πρὸς αὐτοῦ, ὅς ἴσημι.

Πρῶτος προσώπων ὅς^d περὶ ἑαυτοῦ⁸ φράζω ὁ λεγῶ^h. δευτέρος, ὅς περὶ ὁ πρὸς ὅς ὁ λόγος· τρίτος, ὅς περὶ ἑτέρος.

Τοιοῦτος^{ne} πῶς καὶ ὁ ὑπερβολῇ, καὶ ὁ πληθυντικός^{ne}. δεικνύμι δὲ ἐν ὁρῶν ἐπειτα ὁ κίνδυνος, ὅς ἐχω εἰκῶ.^{m7}

12. Circumque ipsum omnes ordine instructi sunt, *locum* unusquisque, *quem* ille dedit, non relinquentes.

13. Diram quandam narras *hominum* stultitiam, *qui* tanto amore amant rem pallidam gravemque.

4/7.

CHAP. XIII.

The prepositions *αντι*, *απο*, *εκ*, or *εξ* and *προς*, govern the genitive; *εν*, and *συν*, the dative; *εις*, or *ες*, and *ανα*, the accusative.

—— The poets sometimes have *ανα*, with a genitive, or dative.

Præpositiones sunt, &c. *Eton.*

Genitivo soli, &c.

Dativo soli, &c.

Accusativo soli, &c. *Wetten.*

The prepositions *αντι*, &c.

Εν and *συν*, &c.

Ανα and *εις*, &c. *Bell.*

1. I did proceed, and I come *from God*; for I have not come *from myself*, but he sent me.

Εγω εκ ὁ Θεος ἐξέρχομαι και ἦκω· ου γαρ απο εμαυτου ερχομαι, αλλα εκεινος εγω αποστελλω.

2. He fights *for his own things*.

Προς ὁ ιδιος μαχομαι.

3. Then one of the disciples says.

Λεγω ουν εις εκ ὁ μαθητης.

4. I did catch *in the cave*, having returned *from the feeding* of my cattle, many fellows.

Καταλαμβανω εν ὁ αντρον, απο ὁ νομη αναστροφω^ς, πολυς τις.

5. Pleasure is rather *in rest*, than *in motion*.

Ἡδονη μαλλον εν ηρεμια ειμι, η εν κινήσις.

6. And all the brethren *with me*, to the churches of Galatia.

Και ὁ συν εγω πας αδελφος, ὁ εκκλησια ὁ Γαλατια.

7. When he went *to the Persians*.

Οτε εις Περσης απειμι.²

8. He was a manslayer *from the beginning*, and he has not stood *in the truth*; because the truth is not *in him*.

Εκεινος ανθρωποκτονος ειμι απο αρχη, και εν ὁ αληθεια ουχ ιστημι· ὁτι αληθεια ουκ ειμι εν αυτος.

9. And some were Grecians *of those who went up*, that they might worship *in the festival*.

— 10. It is a fine thing to receive immortal glory, in exchange *for a mortal body*.

— 11. ¶ I think it the duty of a good citizen, to choose the safety of affairs, *before grace in speaking*.

— 12. It contributes much *to their learning*, to be temperate, that they see the older men also living temperately, *through every day*.

— 13. Having *in his hands*, the crown of the far-darting Apollo, *on the golden sceptre*.

14. Ego meis posteris generis princeps ero, meumque *a me* genus incipiet, tuum vero *in te* desinet.

15. Alii vero, constructo rogo *ante tumulos*, et effossâ foveâ quâdam, adolentque sumptuosas illas coenas, et infundunt vinum, mulsumque *in foveas*.

Εἰμι δὲ τις Ἑλλήν, ἐκ ὃ ἀναβαίνω^{1h}, ἵνα προσκυνεῶ⁵ ἐν ὃ ἑορτῇ.

Καλὸς, ἀντὶ θνητοῦ σώμα, ἀθάνατος δόξα ἀντικαταλλάσσω.^{πφ}

Δίκαιος πολίτης⁵ κρίνω, ὃ ὃ πραγμα σωτηρία, ἀντὶ ὃ ἐν ὃ λεγώ¹ χάρις αἶρεω.^m

Μεγά συμβαλλω^m εἰς ὃ^{ne} μανθάνω¹ σωφρονεῶ αὐτοῦ, ὅτι καὶ ὃ πρεσβυς ὄραω, ἀνα πας ἡμέρα, σωφρονῶς διαγῶ.^h

Στέμμα τε ἔχω ἐν χεὶρ ἐκηβολὸς Ἀπολλων, Χρυσέος ἀνα σκηπτρον.^d

CHAP. XIV.

Δια and ὑπερ govern the genitive, or accusative; ἀμφι, ἐπι, περι, and ὑπο, the genitive, dative, or accusative.

Δια, &c. Ἀμφι, &c. *Bell.*

GENITIVE.

1. **THEY** are troubled *through all their life*.

2. Take away desire entirely, *at present*.

Ταρασσω δια πας ὃ βίος.

Ὁ ορεξίς παντελῶς, ἐπὶ ὃ παρειμι^h, ἀναιρεῶ.⁶

3. Begin therefore from small things; never say of *any thing*, that I lost it, but that I restored it.

4. Your forgetfulness, *about all things*, is near; and the forgetfulness of all, *about you*, is near also.

5. He was always discoursing *about the affairs of men*; considering what was pious, what impious; what honourable, what shameful; what just, what unjust.

Ἀρχομαι⁵ τοιγαρουν απο ὁ μικρος· μηδεποτε επι μηδεις ειπον⁸, ὅτι απολλυμι αυτος, αλλα ὅτι αποδιωμι.

Εγγυς μεν ὁ σος, περι πας, ληθη· εγγυς δε ὁ πας περι συ, ληθη.

Αυτος περι ὁ ανθρωπειος αι διαλεγομαι· σκοπεω, τις^α ευσεβης, τις ασεβης· τις καλος, τις αισχρος· τις δικαιος, τις αδικος.

DATIVE.

6. Strip this man also, for thou shalt see many, and ridiculous things, concealed *under his garment*.

7. And they were astonished at his *doctrine*, for he was teaching them, as one having power, not as the scribes.

8. And the general of the Lord says to Joshua, loose the shoe off thy feet, for the place *upon which* thou hast now stood, *on it*, is holy.

9. They have the horses tied by the feet *to the stalls*; and if any one would go *against them*, it is a labour to loose the horses at night, a labour to put on the bit, a labour to put on the saddle, a labour to put on the coat of mail; and it is entirely impossible, that they

Αποδυω⁵ και ουτος· οπτομαι γαρ πολυς, και γελοιος, υπο ὁ ἱματιον κρυπτω.^ρ

Και εκπλησσω⁹ επι ὁ διδαχη αυτος, ειμι γαρ διδασκω αυτος, ὡς εξουσια εχω, ουχ ὡς ὁ γραμματευσ.

Και λεγω ὁ αρχιστρατηγος Κυριος προς Ιησους^α, Λυω^ω ὁ υποδημα ὁ πους^β σου^β, ὁ γαρ τοπος επι ὅς νυν ιστημι, επι αυτος^β, ἅγιος ειμι.

Ποδιζω^{ρ7h} εχω ὁ ἵππος επι ὁ φατη^ρ και ει τις επι αυτος^α ειμι⁶, εργον μεν νυξ^ε λυω^δ ἵππος, εργον δε χαλινω⁵, εργον δε επισαττω⁵, εργον δε επιθωρακιζω^ω αναβαινω^{6h} δε επι ἵππος^β ελαυνω^α δια ὁ στρατοπε-

having mounted *on the horses* δον⁸, πανταπασιν αδυνατος.
could drive *through the camp*.

ACCUSATIVE.

10. Cyrus sometimes invited a whole company *to supper*, with the captain.

11. They came, not *on account of Jesus alone*, but that they might also see Lazarus.

12. He also goes out to assist, with those that are *about him*.

13. But, as I think, you did not come the most beautiful person, *under the earth*.

14. Many at last were spent *by weakness*; for the disorder first seated in the head having begun from above, went *throughout the whole body*.

15. ¶ If God be *for us*, who can be against us?

16. But tell thou me, how the things *upon earth* are, and what they do in the city.

17. And the others who fought with Darius *against the Scythians*; because the whole Persian army was *in their power*, to destroy, or to save it.

18. Timon shall do no such thing *about you* any more, for the spade has completely taught him, that he ought to choose you to himself, before poverty.

19. Sic enim vivis, quo pacto quivis servus *sub domino* victitans, non maneret.

Καλεω επι δειπνον ο Κυρος ολος ποτε ταξις, συν ο ταξιαρχος.

Ερχομαι⁶, ου δια ο Ιησους μονος, αλλα ινα και ο Λαζαρος ειδω.⁶

Εκβοηθεω και αυτος, συν ο περι αυτος.

Αλλα ουχι και υπο γεα, ως οιμαι¹, καλος ερχομαι.

Πολυς υστερον δια ο ασθενεια διαφθειρω² και διεξειμι² γαρ δια πας ο σωμα⁸, ανωθεν αρχομαι⁵, ο^{he} εν ο κεφαλη πρωτον ιδρυω^{5h} κακος.

Ει ο Θεος υπερ εγω⁸, τις κατα εγω;

Αταρ ειπον εγω, πως ο υπερ γεα³ εχω, και τις ποιω εν ο πολις.

Και ο συστρατευω^{m5h} Δαρειος αλλος επι Σκυθης²· οτι επι ουτος^d, ο πας Περσικος στρατια γινομαι⁶, διαφθειρω⁵, και περιποιω.⁷

Ουδεις ετι τοιουτος ο Τιμων εργαζομαι περι συ^a, πανυ γαρ αυτος ο δικελλα παιδαγωγεω, ως χρη² συ, αντι ο πενια, προαιρεω.

20. Si vero nonnunquam invitatus *ad cœnam* vellet accedere, quod operosissimum est plurimis, cavere scilicet, ne se repleant *ultra satietatem*, hoc perquam facile cavebat.

CHAP. XV.

Kata, *from*, or *against*, commonly governs the genitive; *at*, or *according to*, the accusative. *Meta*, *with*, the genitive; *to*, or *after*, the accusative. *Para* and *pros*, *from*, the genitive; *at* or *with*, the dative; *to*, *beside*, or *against*, the accusative.

—— The poets sometimes have *meta*, *among*, with a dative.

1. THE article stands *with a noun*, and the pronoun, for a noun.

2. It was terrible, not *according to one only* of the circumstances.

3. The way to be filled is much more simple and straight *with us*, than *with you*.

4. Of not fewer than five hundred, who sailed in the ship, three *with* (and) *thirty* only were saved.

5. As two are *to four*, so are four *to eight*.

6. ¶ He thought that those who enquired such things *from the gods*, did impious things.

7. *According to the customs with themselves*, they made a noise all together, with their arms; and having shouted together, they rushed against the enemies.

Ὁ ἀεθρον μετα ονομα,
και ὁ αντανομια, αντι
ονομα.

Δεινος ειμι, ου κατα εις
μονος ὁ πραγμα.⁶

Πολυ ἀπλος και ευθις
para εγω ὁ ὁδος ειμι επι ὁ
εμπληθω⁶, η para συ.⁷

Ὁ πλεω^{1h} εν ὁ ναυς, ουκ
ελαχυσ η πεντακοσιοι, τρεις
pros ὁ τριακοντα μονον δια-
σωζω.⁵

Ὡς ὁ^{ne} δυο pros ὁ τεσ-
σαρες, οὕτω και ὁ τεσσαρες
pros οκτω.

Ὁ ὁ τοιουτος para ὁ
θεος πυθανομαι^{1h} αθεμισ-
τος ποιω¹ ἡγεομαι.²

Κατα ὁ para αυτος εθος,
συμψοφω, ὁ ὁπλον' και
συναλαλαζω⁵, ὁρμαω επι
ὁ πολεμιος.⁴

8. And *after them*, all the other arts are the third rank, thus arranged, *according to their parts*; but they all look *to the God*, obeying the common command *from him*.

9. The soldiers, having heard that he did not say he was going *against the king*, *applauded*; and *from Xenias and Pasio* more than two thousand, having taken their arms, encamped *with Clearchus*.

10. Already were two generations of articulate-voiced men decayed, and he was reigning among the third.

11. Ego vero fretus venio, primum equidem deis, deinde legibus ac vobis, existimans nullum apparatus valere *apud vos*, plus quam leges atque jura.

12. Ex his igitur cupiebat aliquid jam negotiorum *adversus hostes* genere.

13. *Cum his* et Cyrum contemplabere, et Priamum et Dionysium.

Και μετα αυτος^m, ο τριτος ταξις ο λοιπος τεχνη πας, κατα μερος μεν, ούτω κοσμεω^{p71}. πας^{ne} δε προς ο Θεος αποβλεπω^{p1w}, κοινος ο παρα αυτος προσταγμα πειθομενος.^p

‘Ο στρατιωτης ακουω⁵, οτι ου φημι^o παρα βασιλευς πορευομαι, επαινεω^o παρα δε Ξενιας και Πασιων πολυς η δισχιλιοιⁿ, λαμβανω⁶ ο οπλον, στρατοπεδευω^m παρα Κλεαρχος.

— Ηδη δυο μεν γενεα μεροψ ανθρωπος, Φθια.^{8p} —

— μετα δε τριτατος^{dp} ανασσω.

+

CHAP. XVI.

Adverbs of *time*, *place*, *quantity*, *order*, *exception*, and the like, govern the genitive.

Νη and μα govern the accusative; ἀμα, and ὁμου, the dative.

Some derivative adverbs govern the case of their primitives.

Adverbia loci, &c.

Αμα et ὁμου, &c.

Νη et μα, &c. *Eton.*

Genitivum post se, &c.

Dativus sequitur, &c.

Accusativus, &c. *Wetten.*

Adverbs of time, &c.

Some adverbs of order, &c. *Bell.*

1. THE world has gone *after* him.

Ὁ κοσμος οπισω αυτος απερχομαι.⁶

2. And Cyrus desired this decree, *on account of the* ὁμοτιμοι *themselves.*

Ὁ δε Κυρος βουλομαι², και αυτος ενεκα ο ὁμοτιμος, ουτος ο ψηφισμα.

3. *Within the enclosure*, a multitude of women was seen.

Ενδον ο περιβολον, πληθος τις γυνη οραω.²

4. From the beginning, *to this* part which is last.

Απο αρχη, μηχρι ουτος ο μερος ος εσχατος ειμι.

5. A tragedy cannot be *without* action; but it may be *without* morals.

Ανευ μεν πραξις ουκ αν γινομαι⁶⁰ τραγωδια· ανευ δε ηθος γινομαι⁶⁰ αν.

6. *Between* us and you.

Μεταξυ εγω και συ.^P

7. *Sufficiently* for me.

Επαρκουντως εγω.

8. Neither a feast *without* concord, nor wealth *without* virtue, has any pleasure.

Ουτε συμποσιον ανευ ὁμονοια, ουτε πλουτος χωρις αρετη, ηδονη εχω.

9. That which is called the law of a state, *without* obedience of the subjects, is quite a vain composition.

Πολις ο καλεω^h ουτος^{ne} νομος, ανευ πειθω ο χραομαι^h, συγγραμμα ειμι αλλως κενος.

10. This evil is not *far from madness*.

11. A bare thought by itself, *without utterance*, is sometimes admired, upon account of the grandeur itself.

12. *Near the very great city Babylon.*

13. And when Gadatas was *near these villages*, he sends some spies before him.

14. However, *with the morning*, they come to the sea, and having gone into the way called Elorina, they proceeded.

15. The Athenians knowing that they were not concealed, laid down their arms again, *except about three hundred men*.

16. ¶ *Without you*, we are afraid to go home.

17. And the Assyrian having followed *as far* as he thought it to be safe, returned.

18. Then the Assyrians, and those with them, when the armies were *near each other*, cast a rampart around themselves; which barbarian kings do even yet, when they pitch their camps.

19. At first he called himself nobody; but when he ran off, and was *out of reach of my dart*, he said that he was named Ulysses.

20. I saw them quarrelling

Οὗτος ὁ κακός^{ne} ου πορ-
ρω μελαγχολια ειμι.

Και φωνη διχα, θαυ-
μαζω ποτε ψιλος κατα
ἐαυτου^a ὁ εννοια, δια αυτος^a
ὁ μεγαλοφρων.^{ne}

Ὁ μεγας πολις Βαβυ-
λων εγγυς.

Ὁ δε Γαδατας ὡς εγγυς
ειμι οὗτος ὁ κακη, πεμπω
τις προερευναω.^{m3h}

Ἄμα δε ὁ ἡως, αφικνε-
ομαι ὁμως προς ὁ θαλασσα,
και εσβαινω^d ες ὁ ὁδος ὁ Ελω-
ρινη καλεω^h, πορευομαι.²

Γινωσκω^d ὁ Αθηναιος ὅτι
ου λανθανω^{a1}, κατατιθημι^{m6},
παλιν, πλην τριακοσιοι μα-
λιστα ανηρ.

Ανευ συ, και οικαδε
απειμι φοβεω.^m

Και ὁ μεν Ασσυριος διω-
κω³ αχρις ὅς ασφαλης^{ne} οιο-
μαι² ειμι, αποτρεπω.^{m6}

Ὁ ουν Ασσυριος, και ὁ
συν αυτος, επειδη εγγυς αλ-
ληλων ὁ στρατευμα γιγνο-
μαι², ταφρος περιβαλλω².
ὅσπερ και νυν ετι ὁ βαρβα-
ρος βασιλευς ποιω, ὅποταν
στρατοπεδευω.^m

Ὁ μεν πρωτος^{ne} ουτις
ἐαυτου αποκαλεω². επει δε
διαφευγω^d, και εξω ειμι
βελος, Οδυσσευςⁿ ονομαζω
φημι.

Ὁραω² περι τοκος^{ep} δια-

about interest, and teaching for a hire, and undergoing everything, *for the sake of these things*. And those who cast away glory from themselves, doing every thing eagerly *for it*.

21. In their trouble, they naturally remembered this saying, "The Doric war will come, and a plague *with it*."

22. Do you see then, says he, *before that grove*, a place which seems to be beautiful and like a meadow, and illuminated with much light?

23. It has been well said, that every end does not appear *along with the beginning*.

24. They live entirely for the succeeding time *without bodies*, and go into dwellings yet more beautiful than these.

25. Since then you have tried *almost all lives*, and know all things, you could tell clearly, what things are peculiar to the rich.

26. I think, *by the gods*, that he is intoxicated with the greatness of the things which have been done; but not, *indeed*, that he chooses to act in such a manner, that the most foolish, of those with us, may know what he is about to do.

27. No one having sense, fights with his neighbours, merely

φέρω^m, και επι μισθος^d παι-
δευω, και πας ενεκα ουτος
υπομενω. 'Ο^a δε ο δοξα
αποβαλλω^b, αυτος ενεκα
πας επιτηδευω.

Εν ο κακος οια εικος,
αναμναομαι^{p3} και οδε ο π-
πος, 'Ηκω³ Δωριακος πολε-
μος, και λαιμος αμα αυτος.

'Οραω ουν, φημι, εμπροσ-
θε ο αλσος εκεινος, τοπος τις,
ος δοκειω καλος τε ειμι, και
λειμωνοειδης, και φως πολυς
καταλαμπω; ^b

Ευ ειρω, β^{nc} μη αμα αρ-
χη πας τελος καταφαινω.^{m7}

Αντι τε σωμα ζω το
παραπαν εις ο πεντα χρο-
νος, και εις οικησις επι ου-
τος καλος αφικνεομαι.

Ουκουν επειδη απας σχε-
δον ηδη ο βιος⁷ πειραω^{p3},
και πας ειδαω^{m7}, λεγω^d αν
ηδη σαφως, ιδιος μιν ο ο
πλουσιος.^b

Εγω οιμαι μιν, η ο
θεος, εκεινος μεθυω^a ο μεγα-
θος ο πρασσω^b ου μινταιγε,
μα Ζευς, ουτω προαιρω^m
πρασσω, ωστα ο ανοητος, ο
παρα εγω, ειδαω⁷ τις μελ-
λω ποιειω εκεινος.

Ουτε πολεμω ο πελας
ουδεις, υους εχω, ενεκεν αυ-

for the sake of conquering his opponents; nor sails upon the seas, only to pass over them; nor takes up the sciences, or arts, merely for the sake of the knowledge itself; but all men do all things, on account of the pleasures, honours, or profits which arise from the works.

28. Ye see to what a pitch of wantonness the man has come, who does not allow you a choice of fighting or being at peace; but threatens and uses proud words, as they say; and is not satisfied, possessing the things which have been conquered, to stay with them, but is always adding something about them.

τος. ὁ καταγωνιζομαι^{5r} ὁ ἀντιτασσω^{mh}. οὐτε πλεω
ὁ πελαγος^a χάριν ὁ περαιο-
ομαι^{pf5} μονον· και μην ρυδε ὁ
ἐμπειρια και τεχνη αὐτος
ἐνεκα ὁ ἐπισημη ἀναλαμβάνω
πας δε πρᾶσσω πας, χα-
ριν ὁ ἐπιγινομαι^{6h} ὁ ἐργον^a
ἡδυσ, η καλος, η συμφερω.^h

Ὁραω οἱ προερχομαι
ασ ἐλγεια ἀνθρώπος, ὅσουδε
αἰεσις συ διδωμι ὅς πρᾶσ-
σω^f η αἰω η συχια· ἀλλὰ
ἀπαιλῶ και λόγος ὑπερηφα-
νος, ὥς φημι, λεγω· και ουκ
αἶος γε εἰμι, εχω ὅς κατα-
στρεφω, μενω ἐπὶ οὗτος^b, ἀλ-
λα αἰετις προσπεριβάλλω.^m

29. Definite mihi, *ad quot usque annos existimare oportet, homines esse juvenes.*

30. Quis enim *absque hac* bonum aliquid discat?

31. Vestes quidem qui commutant, *frigoris eas æstusque causa* commutant.

32. Et, *per canem*, O viri Athenienses, certe ego patiebar aliquid tale.

CHAP. XVII.

The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; but a nominative, when they are the same.

The infinitive mood is governed by verbs, adjectives, or some particle, such as *ὥς, πριν, αχρι, μεχρι*.

The infinitive is often put elliptically, *ὄρα, βλεπε, σκοπει*, or *ὥς*, being understood.

Infinitivus sæpissime loco, &c.

Modo infinitivo eleganter, &c. *Eton.*

Latinum obtinet plerumque, &c. *Wetten.*

The infinitive will have, &c.

Sometimes the infinitive, &c.

The infinitive is sometimes put, &c.

One verb governs another, &c.

The Greek infinitive is often, &c. *Bell.*

Infinitivus subjicitur, &c. *Holmes.*

1. *HE heard that he had done this miracle.*

Ακουω ούτος αυτος ποιεω
ὁ σημειον.

2. *Another again, was showing that wealth itself was good.*

Ὅ τις αυ παλιν, αγαθος
ειμι και ὁ πλουτος αυτος
αποφαινω.^m

3. *It pleased them that each should be honoured according to his desert, and that Cyrus should be the judge.*

Δοκειω κατα ὁ αξια
ἐκαστος τιμαω, Κυρος δε ὁ
κρινω^h ειμι.

4. *They brought all things sufficient, so that all the army supped well.*

Πας ικανος προσαγω²,
ὥς δειπνεω⁵ καλως ἀπας ὁ
στρατια.

5. *I, having put you into the house of correction, shall persuade you that I am your master.*

Εγωγε συ ηδη εμβαλλω⁶
εις ὁ μυλων, πειθω ειμι δεσ-
ποτης.ⁿ

6. *He said that he was the*

Ὅ μεν λογος φημι κυριοςⁿ

master of his words himself, but *fortune* of his actions.

7. Then, being such, *did you wish to live?*

8. *Take* things concerning the body, as far as they are useful for the mind.

9. Fear, and the law are *sufficient to restrain* love.

10. Become a friend slowly, but when you are such, *try to continue*; for it is equally *shameful to have* no friend, and *to change* many associates.

11. I am *ready to tell*; for it is *pleasant to remember* and *relate* any thing about it.

✓ 12. And *he began* again *to teach* beside the sea; and a great multitude was gathered to him; so *that he, having gone* into a vessel, *sat* on the sea, and all the multitude was at the sea side.

✓ 13. O Athenians, many speeches being made, *almost*, in every assembly.

— 14. Demosthenes lamented that being the most laborious of all the speakers, and having *almost exhausted* the vigour of his body in this, he had not favour with the people.

✓ 15. ¶ Talkativeness, if one *would define* it, *would seem to be* an intemperance of speech; and the talkative person is such an one, as

αυτος ειμι, ο δε πραξις ο τυχη.^a

Ειτα, τοιουτος ειμι, ζω εθελω.^a

‘Ο περι ο σωμα^a, μεχρι ο χρεια ψυχη^b, παραλαμβάνω.

Φοβος, και νομος ικανος^b ερας κωλυω.

Βραδεως μεν φιλος γινομαι, γινομαι^δ δε, πειραω^m διαμενω· ομοιως γαρ αισχος μηδεις φιλος εχω, και πολυς εταiros μεταλλασσω.

‘Ετοιμος λεγω· ηδυσ γεουν ο^{ne} μναομαι^{p7} και δι-εξειμι τις περι αυτος.^b

Και αρχομαι παλιν διδασκω προς ο θαλασσα· και συναγω⁵ προς αυτος λαος πολυς· ωστε αυτος, εμβαινω^δ εις πλοιον, καθημαι εν ο θαλασσα, και πας ο οχλος προς ο θαλασσα^a ειμι.

Πολυς, ω ανηρ Αθηναιος, λογος γινομαι, ολιγος δει, κατα εκαστος εκκλησια.

Οδυρομαι² ο Δημοσθενης, οτι πας φιλοπονος ειμι ο λεγω^h, και μικρος δει καταναλισκω^{7f} ο ο σωμα ακμη εις ουτος^{ne}, χαρις ουκ εχω^e προς ο δημος.^d

‘Ο λαλια ει τις αυτος οριζω^m βουλομαι^o, ειμι ανδοκεω⁵⁰ ακρασια ο λογος· ‘Ο δε λαλος τοιουτος τις,

uses to say to the person whom meets him, that he himself knows all things.

16. Having left the judgment-seat, we came to the place of punishment; but there, my dear friend, there were many and miserable things to hear and see.

17. But he has come to such a pitch of pride, that he sends to the Euboeans such letters.

18. Sophocles said, that he made men such as they ought to be, and Euripides, such as they are.

19. It is better that one should die of hunger, being without grief or fear, than live in plenty, being troubled.

20. I must preach the kingdom of God to the other cities also; because I have been sent for this.

21. And if Cyrus saw any thing, any place, which would be an ornament to the army, getting it, he gave it to the most worthy persons; thinking, whatever beautiful and fine thing the army had, that he was honoured by all these.

22. And if I should see any person perishing in fire, and entreating me to extinguish it, I must extinguish it with pitch and oil. And if the river carry any one away, and he, stretching out his hands, entreat me to take him to myself, I must drive

οἷος ὁ ἐντυγχάνων¹ εἰπὼν, ὅτι αὐτὸς πᾶς εἶδω.²

Ἀφίστημι³ ὁ δικάστηριον, πρὸς ὁ κολαστήριον ἀφικνεσμαι⁴· ἐνθα δὲ, ὡ φίλος, πολὺς καὶ ἐλπίνος εἰμι ἀκούων⁵ τε καὶ εἶδω.⁶

Ὁ δὲ εἰς οὗτος⁷ ὕβρις ἐρχομαι, ὥστε ἐπιστέλλω Εὐβοεὺς ἡδὴ τοιοῦτος ἐπιστολή.

Σοφοκλῆς φημι, αὐτὸς⁸ μὲν οἷος δεῖ ποιεῖν, Εὐριπίδης⁹ δὲ, οἷος εἰμι.

Ἀγαθὸς λιμὸς¹⁰ ἀποθνήσκω¹¹, ἀλυκός¹² καὶ ἀφοβὸς γίνομαι¹³, ἢ ζῶ ἐν ἀφθονίᾳ¹⁴, ταρασσάω.

Καὶ ὁ ἄτερος πόλις εὐαγγελίζω¹⁵ ἕγω δὲ ὁ βασιλεὺς ὁ Θεός¹⁶ ὅτι εἰς οὗτος ἀποστέλλω.

Καὶ ὁ Κύρος, εἴ τις, πού, καλὸς εἶδω¹⁷ εἰς ὁ στρατία, οὗτος κταομαι¹⁸ δωρεομαι¹⁹ ὁ ἀξίος νομίζω ὅς, τις καλὸς καὶ ἀγαθὸς ἔχω²⁰ ὁ στρατεύμα, οὗτος²¹ ἅπας αὐτὸς²² κόσμεω.²³

Εἰ δὲ τις εἶδω²⁴ ἐν πυρὶ διαφθείρω²⁵, καὶ σβεννύμι ἱκετεύω, πρῶτα καὶ ἐλαίου κατασβεννύω. Καὶ ἢ τις, ὁ ποταμὸς παραφερω, ὁ δὲ, ὁ χεῖρ ὀρεγώ, ἀντιλαμβάνω²⁶ δεομαι, ὥδεω καὶ οὗτος, ἐπὶ

him also, *falling* on his head, so *that he may not be able to lift it up.*

23. One of the powerful men, of the cavalry of Gadatas, (when he saw him revolting from the Assyrian,) *thought* that if he would suffer anything, *he himself should receive*, from the Assyrian, all the property of Gadatas.

24. For they *must strike* that which comes against them, and *guard themselves against* that which runs at them; so that it is not *easy to find*, what one, of the manœuvres of war, is not in hunting.

25. When *you have to encounter danger* for your friend or country, *do not consult the soothsayer*, whether you ought to do it. For if the soothsayer *declares* to you, that the omens *have been bad*, 'tis evident that death is signified, or the loss of a party of the body, or flight.

26. *We think the writings of Plotinus and Gentilianus Amelius are worthy studying*; for, why would one *think it necessary to touch* the others, *omitting to examine* those, from whom, having taken those things; they have written them?

27. Be ye present then, said he, at the doors, clothed with these dresses; *before the sun rises*, and stand as Pheraulas the Persian shall tell you from me.

κεφαλή^α πιπτω^ς, ὡς μήδε ἀνακλυτῶ^ς δυναμῆαι.^{p50}

Ἐκ δὲ Γαδάτας ἱππικόν, ὁ δυνατός τις ἀνὴρ (ἐπεὶ ὄραω^ς αὐτὸς ἀφιστημῖ^ς, ἀπὸ δὲ Ἀσσυρίου,) νομίζω εἰς οὗτος πασχῶ^ς, αὐτὸς^ς ἀνλαμβάνω^ς, παρὰ δὲ Ἀσσυρίου, πᾶς δὲ Γαδάτας.

Πάτω μὲν γὰρ δεῖ ὁ ὁμοσεγιγνομαι^ς, φυλασσῶ^ς δὲ ὁ ἐπιφερω^ς, ὥστε οὐ βολίος εὕρισκω^ς τις, ἐν ὁ θῆρα ἀπειμῖ^ς, ὁ ἐν πολέμῳ παρ-εἰμῖ^ς.

Ὅταν δεῖ συγκινδυνεῶσθαι φίλος^ς ἢ πατρίς, μὴ μαντεύομαι, εἰ συγκινδυνεύουσιν. Καὶ γὰρ ἀνὰ προειπόν σου ὁ πάντις, φαυλὸς γινομαι^ς ὁ ἔργον, δηλοῦν ὅτι ὁ θάνατος σημαίνει, ἢ πηρώσις μέρος σώματος, ἢ φυγή.

Πλωτίνος καὶ Γεντιλιανός Ἀμελίου ἐγὼ ἀξιόσ^ς εἰμι νομίζω ἐπισκοπεῶ^ς ὁ συγγράμμα^ς ὅ^ς μὲν γὰρ λοιπὸς τί τις ἀνὰ κινεῶ οἰομαι^ς δεῖ, ἀφῆρ^ς ἐξετάζω σκεῖνος, παρὰ ὅς, οὗτος λαμβάνω^ς, οὗτος γράφω^ς.

Παρεῖμι οὖν, φημι, ἐπὶ ὁ θύρα^ς, κοσμεῶ^ς ὁ στολή οὗτος, πρὶν ἥλιος ἀνατελλῶ, καὶ καθίστημι^ς ὡς ἀνὰ σὺ Φεραυλᾶς ὁ Περσὴς ἐξαγογγέλλω^ς παρὰ ἐγὼ.

28. And he died for such a cause, being surely the least *worthy*, of the Grecians, in my time, *to come* to such a degree of misery.

29. When you please, *send* these books, or rather *bring* them. For I would not *cease*, *to request* you often, *to prefer* the road to us before any other; if for no other cause, for our old friendship, and the air, which is very temperate.

30. If I please, I will let down a chain from heaven, and if ye, hanging from it, *endeavour to pull me down*, ye will labour in vain; for truly ye shall not drag me down.

31. He had been so habituated *to the requiring* of moderate things, *that, having possessed* very small property, *he was* quite easily satisfied.

32. He never did *promise to be* a teacher of this, but he *made* those who conversed with him *to hope*, that *they, imitating* him, *should become* such persons.

33. Rhetor Demias advenit, plebiscitum habens in dextra, et consanguineum^b nostrum esse dicens.

34. Miror igitur, quo tandem pacto, persuasi fuerint Athenienses, Socratem de Deis non sanâ mente esse.

35. Quid jucundum nôsti, nihil horum causâ *facere volens*? quæ jucundorum appetitum non expectas, sed, *priusquam appetas*, omnibus repleris; *priusquam esurias*, comedens: *priusquam sitias*, bibens.

Και ὁ μὲν τοιούτος αἰτία^{ad} θνήσκω^b, ἡκιστα δὲ ἀξίος εἰμι, ὃ γὰρ ἐπὶ ἐγώ^b Ἕλλην, ἐς οὗτος^{de} δυστυχία ἀφικνεομαι.⁶

Οὗτος δὲ βιβλίον πεμπω, ὅταν σὺ δοκεῖ, μᾶλλον δὲ κομιζω· οὐ γὰρ ἀν ἀφιστημι^{so}, ὃ πολλακίς δεομαι σὺ^b, ὃ πρὸς ἐγὼ ὁδὸς ὃ ἔτερωσε, προκρινω^d· καὶ ἀν εἰ μὴδεις^{nc} διὰ ἄλλος^a, ὃ τε παλαιὸς συνηθεία^a, καὶ ὃ ἀγρ, μετρίος εἰμι.ⁿ

Ἦν ἐθέλω^d, ἐγὼ μὲν ἐκ ὁ οὐρανοῦ σείρα καθιημι³, σὺ δὲ ἡν ἀποκρεμαώ^{p5} κατασπαῶ βιάζομαι ἐγὼ, ματην κόνεω³· οὐ γὰρ δὴ καθελκυω.

Πρὸς τὸ μετρίος δεομαι παιδεύωⁿ οὕτως, ὥστε πανυ μικρὸς κταομαι^{p7}, πανυ ῥαδίως ἐχῶ ἀρκεῶ.^{ba}

Οὐδε πώποτε ὑπισχνεομαι διδασκαλὸςⁿ εἰμι οὗτος, ἀλλὰ ἐλπίζω ποιεῶ^a ὃ συν- διατριβῶ^b ἑαυτοῦ, μιμεομαι ἐκεῖνος, τοιοσδε γίνομαι.³

CHAP. XVIII.

The cause, manner, or instrument, is put in the dative.

Sometimes passive verbs have a dative of the agent after them.

Comparatives and superlatives govern the measure of excess in the dative.

Quodvis etiam verbum admittit, &c.

Genitivus vero iste nonnunquam, &c. *Eton.*

Interdum et dativum, &c.

Passiva quælibet, &c.

Effertur scilicet, &c.

Causæ, &c. *Wetten.*

The matter of which, &c.

A noun of part, &c.

Sometimes the adjective agrees, &c.

Nouns signifying the cause, &c. *Bell.*

Ablativus instrumenti, &c. *Holmes.*

1. THE city is yet stronger *by the river*, than *by the walls*.

2. I heard that they, *by certain incantations* and *charms*, could open the gates of hell.

3. I think you would laugh *much more* if you saw those, who are kings and princes with us, begging with (or among) them.

4. Think it equally shameful to be conquered *by the ill offices* of enemies, and to be overcome *by the benefits* of friends.

5. This place has been treated of *by many persons*, before us.

Ὁ ποταμός ἐτι ἰσχυρός
εἰμι ὁ πόλις, ἡ ὁ τεῖχος.

Ἀκούω² αὐτός, ἐπώδη τε
καὶ τελετή τις, ἀνοίγω ὁ ἄ-
δης ὁ πύλη.

Πόλυς ἀν οἶμαι μάλλον
γελαῶ², εἰ θεομαι ὁ παρὰ
ἐγὼ βασιλεὺς καὶ σατρα-
πης, πτωχεύω παρὰ αὐτός.

Ὅμοιος αἰσχυρὸς νομίζω
ὁ ἐχθρὸς νικάω ὁ κακοποιῖα,
καὶ ὁ φίλος ἡσασθαι ὁ εὐ-
εργεσία.

Πόλυς πρό ἐγὼ ὁ τόπος
ἐξεργάζομαι.

6. They accuse, and bear witness against, and censure the things, which have been done *by us* during life.

7. There are many sublime expressions, without pathos, as, with innumerable others, those bold expressions of the poet, about the sons of Alous.

8. He has exceeded all persons in expression and invention.

9. As fire burns those that touch it, so the beautiful inflame those who view them from afar, until they burn *with love*.

10. ¶ If we fall much short of the virtue of our ancestors, it must be a grief to them also, if they have any perception; and *by so much the greater* shame to ourselves, *by as much as* our descent is most illustrious.

11. All these things *have been appointed by law*.

12. Come then, let us consider all the things *that have been done by me*, one by one; for thus truly it will appear most plainly which of them is good, and which bad.

13. The parts of the plot, are the chief things, *by which* tragedy captivates the mind.

14. The things in our power are, *by nature*, free, unhindered, unimpeded.

15. They alone having con-

Κατηγορεω, και καταμαρτυρεω, και διωλεγχω ο πρασσω^h εγω παρα ο βιος.^a

Πολυς υψος διχα παθος, ως, προς μυριοι αλλος, και ο, περι ο Αλωαδης^a, ο ποιητης παρατολμαω.^{p7h}

Λεξις και διανοια πας υπερβαλλω.

Ως ο μιν πυρ ο απτομαι^h καιω, ο δε καλος και ο αποθεν θεαομαι υφαπτω, ωστε αιδα^{mf} ο ερως.

Ει καταπολυ ο ο προγονος αρετη^b απολειπω^m, λυπη μιν αν ειμι^o και εκεινος, ει τις αυτος ειμι αισθησις· αισχυνη δεεω αυτος τοσος δε μεγας, οσος και ο γενος περιφανης.

Εκεινος μιν απας νομος τασσω.

Αγω τοινυν, σκοπειω ο εγω πρασσω πας, κατα εις ικαστος· ουτω γαρ δη μαλιστα δηλος ειμι, ος τις τε αυτος αγαθος ειμι, και ος τις κακος.

Ο μεγας, ος ψυχαγωγω ο τραγωδια, ο μυθος μερος ειμι.

Ο μιν επε εγω^d ειμι, φυσις, ελευθερος, ακωλυτος, απαρεμποδιστος.

Μονος, ο μεγας πραξις,

quired time and envy, *by their great exploits.*

16. When Cyrus saw him having leaped from his seat, he went to meet him, and took him by the right hand; and the rest, knowing nothing of it, were astonished *at the thing.*

17. Consider that learning is *by so much a greater good thing than ignorance, in as much as* all men, making profit, do other bad things; but this (ignorance) alone always injures those who possess it.

18. It is not proper, in this place, to omit one of the things that have been observed *by us*; but it shall be very short.

19. Tho' if I must conjecture *by the silence being yet great, and the cold not yet pinching me*, as is usual in the morning, it is not yet midnight.

20. And many, being deprived of the use of their shorter swords, fought *with their hands and mouths* instead of them, pulling, biting, and tearing their adversaries, as being much above them *by the greatness* of their bodies.

21. I am neither swift of *feet*, nor strong of *hands*; and I know that, of the things which I can do *with my body*, I should not be

χρόνος και φθονὸς νικᾶται.^g

Ὁ μὲν Κύρος, ὥς εἶδω^e, ἀναπηδαω^f ἐκ τοῦ ἔδρα, ὑπαντάω^g τε αὐτός^d, καὶ δεξιομαι^h· ὁ δὲ ἄλλος, μηδεὶς εἶδω^g, ἐκπλησσω^h ὁ πρᾶγμα.

Ἦγεομαι ὁ παιδείᾳ τοσούτος μέγας ἀγαθὸς εἶμι ὁ ἀπαιδευσία, ὅσος, ὁ μὲν ἄλλος μοχθηρὸς παρ', κερδαίνω, πρᾶσσω· οὗτος^f δὲ μόνος καὶ προσζημιω^h ὁ ἔχω.^h

Οὐκ ἀξίος, ἐπὶ οὗτος ὁ τόπος^e, παραλείπω^f εἰς τις ὁ ἐγὼ θεωρεῶ^h, εἶμι δὲ πάνυ συντομος·

Καὶ τοὶ εἴγε χρητέμαιομαι ὁ τε ἡσυχία πολυὴ ἐπὶ ἐμῇ, καὶ ὁ κρύος μηδέπω ἐγὼ τὸ οὐθρινόν, ὥσπερ ἐθώ^{m7}, ἀποκναιῶ, οὐδεπῶ μέσος νυξ^p εἶμι.

Καὶ πολὺς, ὁ ὁ βραχὺς ξίφος χρησίς στερεῶ^h, ὁ τε χεὶρ καὶ ὁ στόμα ἀντι ἐκείνους ἀγωνιζομαι^g, κατασπάσσω ὁ ἀντικαλὸς, δακνῶ σπαρᾶσσω, ἅτε καὶ ὁ μέγεθος ὁ σῶμα πολὺς αὐτός^h ὑπερέχω.^h

Εγὼ εἶμι μὲν οὐτε πούς ταχύς, οὐτε χεὶρ ἰσχυρός· γιγνώσκω δὲ, ὅτι, ἐξ ὅς ἀν ἐγὼ ὁ ἐμός σῶμα ποιεῶ^h,

judged first, nor second, nor I suppose thousandth, nor perhaps ten thousandth.

22. Now the battle has been shown to us, which I see all men understanding *by nature*, even as all other animals understand a certain kind of battle, having learned it from nothing else than from nature; as the ox to fight *with his horn*; the horse, *with his hoof*; the dog, *with his mouth*; the boar, *with his tusk*.

23. When Cyrus heard that the Chaldeans often went to the Indian king; (remembering that some persons came from him to the Medes, to view their affairs, and went to the enemy that they might again see theirs) he wished that the Indian should learn the things which had been done *by him*.

24. From my very childhood I knew to put something before him, *by whom* I thought I should be struck; and if I had nothing else, holding my two hands before me, I hindered, as much as I could, him that struck me.

25. For almost all other animals are without knowledge of art, except some few of them, and these have got arts *by nature*, rather than *by intention*.

οὐκ ἂν κρίνω⁵⁰ οὐτε πρῶτος, οὐτε δεύτερος, οἰομαι δὲ οὐδὲ χιλιοστός, ἴσως δὲ οὐδὲ μυριοστός.

Νυν ἐγὼ δεικνύμι μάχην, ὃς ἐγὼ ὄραω πᾶς ἀνθρώπος φύσιν ἐπιστάμαι, ὥσπερ γὰρ καὶ ὁ ἄλλος ζῶον ἐπιστάμαι τις μάχην ἑκάστος^{51a}, οὐδὲ παρὰ εἰς ἄλλος μανθάνω⁶, ἢ παρὰ ὁ φύσιν· οἷον ὁ βους κερᾶς παῖω· ὁ ἵππος, ὅπλῃ· ὁ κύων, στόμα· ὁ κάπρος, ὁδούς.

Ὁ Κύρος, ὡς ἀκούω ὅτι πρὸς ὁ Ἰνδὸς πολλακίς ὁ Χαλδαῖος πορεύομαι³, (ἀναμνασθῆναι⁵² ὅτι ἐρχομαι⁶ παρὰ αὐτοῦ, κατασκέπτομαι⁵³, εἰς Μηδός, ὁ αὐτὸς πρᾶγμα, καὶ οἰχομαι⁹ πρὸς ὁ πολεμικός⁵⁴, ὅπως αὐ καὶ ὁ ἐκεῖνος κατείδω⁶) βουλομαι⁵ μανθάνω⁶ ὁ Ἰνδὸς ὁ αὐτὸς πρᾶσσω.⁵

Ἐγὼ ἐκ παιδῶν εὐθύς μὲν προβάλλω⁵⁵ ἐπιστάμαι⁵ πρὸ οὗτος ὃς τις οἰομαι⁵ πλησσω⁴ καὶ εἰ μὴ ἄλλος οὐδεὶς ἔχω⁰, ὁ χεὶρ προέχω, ἐμποδίζω³ ὃς τις δυναμαι², ὁ παῖω.⁵

Ὁ γὰρ ἄλλος ζῶον σχεδὸν ἀτεχνὸς πᾶς εἰμι, πλὴν ὀλίγος⁵⁶ δὲ τις ἐν αὐτοῖς, ἀλλὰ καὶ οὗτος φύσιν μάλλον ἢ προαίρεσιν τεχνῇ⁸ εὐτυχεῖω.

26. Of animals, some *being led, by the desire* of eating, to the bait, are taken; and some *are ensnared* by drink.

Ὁ ζων, ὁ μὲν ὁ ἐπιθυμία ὁ φαγῶν ἀγῶ πρὸς ὁ δελεαρ, ἀλίσκω ὁ δὲ ποτος ἐνεδρευω.

27. Omnibus spoliari grave est et molestum; præsertim quum ab inimico cui hoc accidat; tum vero benevolentia vestra et humanitate, *quanto* easdem consequi est *amplissimum*.

28. Non enim *civilibus dignitatibus*, neque generis *præcellentia*, neque *divitiis* Deus optimos judicare solet.

29. Una verò causa judicata fuit *a Minoe* etiam in gratiam.

CHAP. XIX.

Adjectives, signifying *plenty, worth, condemnation, power, difference*, and their contraries; also, *verbals* compounded with *a privative*, and those which signify an *emotion* of the mind, require the genitive.

The comparative degree governs the genitive, when it is translated by *than*.

Adjectiva quæ desiderium, &c.

Comparativa, cum exponuntur, &c. *Eton.*

Quorum Latina genitivum, &c.

Sic et comparativa, &c. *Wetten.*

Adjectives signifying *desire*, &c.

Adjectives compounded with *a privative*, &c.

Adjectives signifying *merit*, &c. *Bell.*

Comparativa regunt, &c.

1. THE love of the fabulous is *peculiar to a great genius*, when *declining*, in age.

Μεγας φυσις ὑποφερῶ^h ἤδη ἰδιος εἰμι, ἐν γερας, ὁ φιλομυθος.^{ne}

2. I am *wiser* than this *man*.

Οὗτος ὁ ἀνθρώπος ἐγώ σοφος εἰμι.

3. Nothing is *bolder than* *folly*.

Οὐκ εἰμι ἀνοια οὐδεις τολμηρος.

4. It is likely, that you, being an admirer of beauty, would omit none of the things *worth seeing or hearing*.

5. I think that some have come out with us *worthy of better*, and some of less.

6. Every speech is futile, which is *destitute of actions*.

7. You are *without hearing the sweetest hearing*, the praise of yourself; and *without seeing the sweetest sight*.

8. ¶ They think that to be governed by a stranger, and to be deprived of their command, is *unworthy the glory of the Grecians*, and *the virtue of their ancestors*.

9. Do not fear, said he, that you will want a husband for your daughter, *worthy of her*.

10. In order to have men obedient, nothing is *more useful than to seem to be wiser than those who are governed*.

11. The servant is not *greater than his master*, nor the apostle *greater than he who sent him*.

12. Whether are these mathematicians superior, as to becoming *better than other men*?

13. Your wallet will be *full of lupins*, or *books stuffed with writing on the back*; and being in

Εἰκος, φιλοκαλος εἰμι συ, μηδεις ὁ αξιος θεα η ακοη παραλειπω.⁶

Εννοω ὅτι εξερχομαι συν εγω ὁ μεν και αγαθος, ὁ δε και μικρος αξιος.

Ἄπας εἰμι λογος ματαιος, πραξις αμειρος γινεται.^{6h}

Ὁ ἡδυσ ακησμα, επαινος σεαυτου^f, ανηκοος εἰμι· και ὁ ἡδυσ θεαμα αθεατος.

Ὑπο αλλοφυλος ανθρωπος^b αρχω, και ὁ ἡγεμονια αποστρεω, αναξιος νομιζω εἰμι και ὁ ὁ Ελλην δοξα, και ὁ ὁ προγονος αρετη.

Ανηρ, φημι, ὁ θυγατηρ^d, μη φοβεομαι φς απορεω³ⁱ, αξιος ούτος.

Εἰς ὅ^{ne} πειθω^{mh} ανθρωπος εχω, ουδεις εἰμι ανυσιμος, ὁ φρονιμος^{as} δοκεω^f, εἰμι ὁ αρχω.^h

Ουκ εἰμι δουλος. μεγας ὁ κυριος αυτος, ουτε αποστολος μεγας ὁ πεμπω^{5h} αυτος.

Ποτερον προεχω ούτος ὁ μαθηματικος, προς ὁ αγαθος γινομαι⁶ ὁ αλλος ανθρωπος;

Ὁ πηρα συ^d θερμος εἰμι μεστος, η οπισθογραφας βιβλιον· και ούτως εχω, ευ-

this state, you will say that you are *happier than the great king*.

14. Well I shall hold my tongue for you, and be much *more silent than the fishes*.

15. If you find any thing *better*, in human life, than *justice, truth, temperance, and fortitude*, being turned with your whole mind to it, enjoy that which is found the best.

16. A short syllable is that which has a short or shortened vowel, not at the end of a word; so that between it and the vowel in the next syllable, there be not *more consonants than one simple one*, but either one, or none.

17. My father, who has given them to me, is *greater than all*; and no one can wrest out of the hand of my father.

18. It would be proper to have expressions *worthy of the things*.

19. Fortune gave into their hands riches, and glory, and friends; but they rendered themselves *unworthy of the present happiness*.

20. It is *peculiar to man* to love even those that offend; and this comes to pass, if you consider,

δαιμων^η εἰμι φημι³ ὁ μέγας βασιλευς.

Εγώ μὲν ἡσυχάζω^η σὺν καὶ πολὺ ἀφῶνος εἰμι ὁ ἰχθυς.

Εἰ μὲν ἀγαθὸς εὕρισκω, ἐν ὁ ἀνθρώπινος βίος, δικαιοσύνη, ἀληθεία, σωφροσύνη, καὶ ἀνδρεία, ἐπὶ ἐκείνος^α, ἐξ ὅλος ὁ ψυχὴ τρέπω^{ηδ}, ὁ ἀγοθας^β εὕρισκω^η ἀπολαύω.

Βραχύς εἰμι συλλαβὴ ὁ ἐχω^η βραχύς φωνήεν ἡ βρατχύνω^{ρη}, μὴ ἐπὶ τέλος^β λέξις· οὕτως ὡς μετὰ αὐτοῦ^ε καὶ ὁ ἐν ὁ ἐξῆς συλλαβὴ φωνήεν, μὴ ὑπαρχῶ^ς συμφωνον πολὺς εἰς ἀπλοῦς, ἀλλὰ ἤτοι εἰς, ἢ μὴδε εἰς.

Ὁ πατήρ ἐγώ, ὁ δίδωμι^η ἐγώ, μέγας πᾶς εἰμι· καὶ οὐδεὶς δύναμαι ἀρπαῶν ἐκ ὁ χεὶρ ὁ πατήρ ἐγώ.

Ὁ πρᾶγμα πρέπει^ο ἀν ὁ φωνὴ ἐχω ἀξίος.

Ὁ μὲν τύχη αὐτοῦ χρημα, καὶ δόξα, καὶ φίλος ἐγχειρίζω· ὁ δὲ ὅς^{*} αὐτοῦ ἀναξίος ὁ ὑπαρχῶ^δ εὐδαιμονία καθίστημι.^δ

Ἰδίος ἀνθρώπος φιλέω καὶ ὁ πταίω^η· οὗτος δὲ γίνομαι, εἰς συμπροσπίπτω σὺ ὅτι

* Ὅς is used here, and in some other places, according to Dr. Moor's Greek Grammar. In other grammars it is represented as wanting the nominative; viz. gen. οὗ, dat. οἱ, &c.

that they are your relations, and err through ignorance and unwillingly; and that after a little you shall both die; and, above all, that it did not hurt you; for it did not make your mind worse than it was before.

21. And this is by much more absurd than those things. For, observing closely, I found those same persons practising the things most contrary to their own words.

22. If you make me a friend, I shall bring you to the most pleasant and easy way; and you shall be *tasteless of none* of the pleasant things, but you shall live *unexperienced of troubles*.

23. Mihi igitur Socrates videbatur *honore esse reipublicæ dignus, potius quam morte*.

24. Vides viros dissidentes inter se, et *gravius sese tractantes hominibus nihilo dignis*.

και συγγενης, και δια αγνοια^a, και αεκων άμαρτανω^c και ως μετα ολιγος αμφοτερος τεθνηκω^c και, προ πας, ότι ου βλαπτω^d συ ου γαρ ο ήγεμονικον συ κακος ποιω^d η προσθεν ειμι.

Ετι δε πολυς ούτος εκεινος ατοκος. 'Ο γαρ αυτος ούτος εύρισκω^e, επιτηρω, εναντιος ο αυτος λογος επιτηδευω.

Εαν εγω φιλη ποιω^d, επι ο ηδυσ τε και ραδιος όδος^e αγω συ και ο μιν τερπνος ουδεις αγευστος ειμι, ο δε χαλεπος ακειρος διαβιωω.^m

CHAP. XX.

All adjectives, placed partitively, govern the genitive plural.

Nomina partitiva, &c.

Nomina etiam quæ superlativorum, &c.

Adjectiva sæpe permutant, &c. *Eton.*

Adjectivum plurale cujuscunque, &c. *Welten. et Holmes.*

Plural adjectives often, &c.

Sometimes the latter of two adjectives, &c. *Bell.*

1. *Not many of the inhabitants* of the country know what thing this story may import.

2. If the *greatest power of the enemies* is there.

3. They killed nearly *thirty of the light-armed men*.

4. I think that he was *the happiest of the men, who had been celebrated* for a long time before.

5. There were *some of the scribes* sitting there, and arguing in their hearts, saying: Why does this man blaspheme thus? who can forgive sins but God?

6. And that which is *the greatest and most beautiful of all*, you see your own territory increased, and that of the enemies lessened.

7. Think that *nothing of human affairs* is steady; for thus, when fortunate, you will not be overjoyed, nor, when unfortunate, over sorrowful.

8. To-day I celebrate my daughter's birth-day feast, and I have invited *very many of my friends*.

9. ¶ As are the eyes of bats to the light, by day, so is the intelligence of our soul to *those things* that are, by nature, *the most manifest of all things*.

10. He believed that *those of the persons who associated with*

Ου ὁ επιχωριος πολυς
ισημι, τις ποτε οὔτος ὁ
μυθολογια δυναμαι.^ο

Εἰ ἐκεῖ ὁ πολεμιος εἰμι
ὁ αγαθος.^{νε}

Αποκτεινω εγγυς τρια-
κοντα ὁ ψιλος.

Οἰμαι αὐτος ευδαιμων
γινομαι^{μη} ἄνθρωπος, ὁ ἐν
μακρος ὁ εμπροσθεν χρονος
δρυλλεω.^η

Εἰμι τις ὁ γραμματευσ
ἐκεῖ καθημαι, καὶ διαλο-
γιζομαι ἐν ὁ καρδια ἑαυτου,
λεγω· Τι οὔτος οὕτω βλασ-
φημεω; τις δυναμαι ἀφῆμι
ὁ ἁμαρτια εἰ μὴ ὁ Θεος;

Ὁ δὲ πας μεγας καὶ
καλος, ὁ μὲν σος χωρα αυ-
ξανομενος ὁραω, ὁ δὲ ὁ πο-
λεμιος μειουμενος.

Νομιζω μηδεις εἰμι ὁ
ἀνθρωπινος βεβαιος· οὕτω
γὰρ οὔτε ευτυχεω^η εἰμι
περιχαρης, οὔτε δυστυχεω
περιλυπος.

Θυγατηρ, σημερον, ἐσ-
τιαω γενεθλια, καὶ παρακα-
λεω⁵ ὁ φιλος μαλα πολυς.

Ὡσπερ ὁ ὁ νυκτερις ομ-
μα πρὸς ὁ φεγγος εχω, ὁ
μετα ἡμερα^α οὕτω καὶ ὁ
ἡμετερος ψυχη ὁ νους, πρὸς
ὁ, ὁ φυσις, φανερος πας.

Πιστευω², ὁ συνειμι^η αυ-
τος, ὁ ἀποδεχομαι^{5η} ὥσπερ

him, *that embraced* the things which he approved, would be good friends to himself and to others.

11. In the same way, I think, the poet, representing storms, selects *the most terrible of the circumstances.*

12. In Libya, the Carthaginians govern, and the Libyans are governed; *which then of these do you think to live most pleasantly? or of the Grecians, in whom you are yourself, which seem to you to live most pleasantly, those who rule or those who are ruled?*

13. The gods give to men *none of the things that are good and glorious, without labour and diligence.*

14. And Cyrus having called *some of the servants that were present*, "Tell ye to me," said he, "has *any of you* seen Abradates? For I wonder," says he, "that frequently coming to us before, he now appears no where." Then *one of the servants* answered, "Master, he does not live, but he fell in battle, having driven his chariot against the Egyptians."

15. Like *the bad criers* in assemblies, he spoke something rapid and not distinct.

16. And *many persons who were*

αυτος δοκιμαζω^α, εαυτου τε και αλλος φιλος αγαθος ειμι.^β

Ὅσπερ^α οἶμαι, και επι ὁ χειμων^β τυποω ὁ ποιητης, εκλαμβανω ὁ παρακολουθειω ὁ χαλεπος.^{δε}

Εν ὁ Λιβυη, Καρχηδονιος μεν αρχω, Λιβυς δε αρχω· οὔτος ουν ποτερος^α ἡδιον οἶμαι ζω; η ὁ Ἑλλην, εν ὁς και αυτος ειμι, ποτερος^α συ δοκειω ἡδιον, ὁ κρατειω^{βγ} η ὁ κρατειω, ζω;

Ὁ ειμι^δ αγαθος και καλος ουδεις, ανευ πονος και επιμελεια, θεος διδωμι ανθρωπος.

Ὁ δε Κυρος καλειω^δ τις ὁ παρειμι^δ ὑπηρετης, Εἰπον εγω, φημι, ὁραω τις συ Αβραδατης; θαυμαζω γαρ, φημι, ὅτι πρσθεν θαμιζω επι εγω^α, νυν ουδαμου φαινω.^ε Ὁ ουν ὑπηρετης τις αποκρινομαι^ε, ὅτι, ω δεσποτης, ου ζω, αλλα εν ὁ μαχη αποθνησκω^δ, εμβαλλω^δ ὁ ἄρμα εις ὁ Αἰγυπτιος.

Ὡσπερ ὁ φαυλος ὁ εν ὁ αγων κηρυξ, επιτροχος τις και ουκ ασφαλης φθεγγομαι.^α

Και πολυς ὁ αμελειω^{δγδ}

neglected ran into wells, being tormented by incessant thirst.

17. But, that I may know every thing, in *what meats* does he delight?

18. When they learned the truth, they were enraged at *those orators who encouraged* the naval expedition, as if they had not voted it themselves.

19. It is a shame that painters should imitate *beautiful animals*, and children not imitate *good parents*.

20. I having observed, with much accuracy, both *good men* and bad, did conceive that I ought to write those things which each of them practise in life.

ανθρωπος διδρασκων εσφραρ,
ο διψα απαυστος συνεχω.

‘Ος^{ne} δειναδε οπως ειδεω⁶,
τις χαιρεω ο εδεσμα;

Επειδη γνωμι, χαλεπος
ειμι ο συμπροθυμεομαι^{peh} ο
ρητωρ ο εκπλοος, ωσπερ ουκ
αυτος ψηφιζω.^{meh}

Αισχρος ο μεν γραφευς
απεικαζω ο καλος ο ζων, ο
δε παις μη μιμεομαι ο σπου-
δαμος ο γογευς.

Εγω παραθεαομαι^{p7}, εξ
ακριβεια πολυς, ο τε αγα-
θος^a ο ανθρωπος, και ο φαν-
λος, υπολαμβάνω δει συγ-
γραφω⁵ ος εκατερος αυτος
επιτηδεωω εν ο βιος.

21. *Omniū hominū continentissimū erat.*

22. Critias quidem *omniū*, in oligarchia, *avarissimū* et *violentissimū* fuit.

23. Cum et *bruta animalia* doceant, et famulum ignavum ac inertem nulla re dignum esse ducant, solos vero se ipsos negligent, planum est *abjectis* eos *servis* esse similes.

CHAP. XXI.

Adjectives signifying *profit, likeness, obedience, fitness, trust, clearness, decency, facility*, and their contraries; and those compounded with *συν* and *ὁμου*, govern the dative.

Ἔστι, taken for *ἔχω*, *to have*, governs the dative.

All verbs put *acquisitively*, i. e. verbs of *serving, giving, using, rejoicing, obeying, trusting, discoursing, fighting*, and the like, with their contraries, govern the dative.

Adjectiva quibus commodum, &c.

Huc referuntur adjectiva, &c.

Verba acquisitivè posita, &c. *Eton.*

Verba cedendi, &c.

Quorum itidem Latina, &c.

Verba communicandi, &c. *Wetten.*

Adjectives signifying advantage, &c.

Adjectives compounded with *συν*, &c.

All verbs put *acquisitively*, &c.

Verbs of adoring, &c.

Also verbs of advising, &c. *Bell.*

Verba dandi, &c.

Verbum *χραομαι*, &c. *Holmes.*

1. HAVING said these things and others like them, I descended.

Οὗτος και ὁ παραπλησιος οὗτος ειπον καταβαινω.⁶

2. Behold I am really naked, as you see, and of equal weight with the other dead persons.

Ιδου γυμνος, ὡς ὁραω, αληθως ειμι, και ισοστασιος ὁ αλλος νεκρος.

3. Well, I have at least this one thing, that I am like you.

Εἰς μεν ηδη οὗτος εχω, ὅτι ὁμοιος ειμι συ.

4. I wish to return therefore to the things which I did next in the

Βουλομαι τοινυν επανερχομαι⁶ επι ὅς^α ἐξης πο-

state. And in these again, consider ye what was *best for the city*.

5. Did not you, said he, propose contests and prizes? But certainly, said Cyrus, these things are not *like those*. For whatever things they may have acquired making war, they will think to be *common to themselves*.

9. *To dispute with one another about words, but not to quarrel.*

7. Unless one *takes pleasure in empty names*.

8. Then the multitude that stood and heard, said that there had been thunder; others said, An angel *hath spoken to him*.

9. They now *serve him*, as he *did them* before.

10. *Why are you angry at me?*

11. *Cræsus had two sons.*

12. ¶ It *seems to me* to be a great fault, that a ruler *should be harsh to all those that are governed*.

13. Jupiter, the great leader in heaven, goes first, driving a flying chariot, and a host of gods and deities *follows him*.

14. The aids of the gods *do not help treacherous persons*; as is right; for men do not commit injustice, until they become impious towards the gods.

λίτευω.^{m2} Και σκοπεω, εν ούτος παλιν αυ, τις ο πολις αγαθος ειμι.

Η ου συ και ο αγων, φημι, προειπα και ο αθλον; Αλλα μα Ζευς, φημι ο Κυρος, ουχ όμοιος ούτος εκεινος. 'Ος μεναν στρατευω^m κταομαι⁵, κοινος έαυτου ήγεομαι³ ειμι.

Αλληλων περι λογος⁵ αμφισβητεω μεν, εριζω δε μη.

Ει μη τις ονομα χαιρω κενος.

'Ο ουν οχλος ο ιστημι^{7h} και ακουω⁵, λεγω² βροντη γινομαι. Αλλος λεγω², Αγγελος αυτος λαλεω.

Εκεινος^{ne} νυν ούτος δουλευω^{pl}, καθαπερ ούτος εκεινος προτερον.

Τις εγω οργιζω;^m

Ειμι ο Κροισος δυο παις.

'Ο^{ne}, ανηρ^a αρχω^h, πας χαλεπαινω ο αρχω^h, ούτος εγωγε δοκew μεγας άμαρτημα ειμι.

'Ο μεν μεγας ήγεμων εν ουρανος Ζευς, ελαυνω πτηνος άρμα, πρωτος πορευομαι, ο δε έπομαι στρατια θεος και δαιμων.

Ουδε ο παρα ο Θεος επικουρια ο προδοτης βοηθεω· εικοτως· ουδεις^{ne} γαρ προτερον αδικew, η περι ο Θεος^a ασεβew.

15. When first the desire of gold and silver came into the city, *with the possession* of wealth followed avarice and meanness; and *with the use and enjoyment of it*, luxury and effeminacy and extravagance.

16. And lo a man from the multitude cried out, saying; Master, I entreat thee to look upon my son, because *he is my* only son.

17. If any one *serve me*, let *him follow me*, and where I am, there also will my servant be; and if any one *serves me*, the father shall honour him.

18. Philip comes and tells *Andrew*, and again Andrew and Philip *tell Jesus*. And Jesus answered them, saying, The hour has come, that the son of man should be glorified.

19. Simon Peter saith to him; Lord, whither goest thou? Jesus answered him, Where I go, *thou canst* not now *follow me*; but hereafter *thou shalt follow me*.

20. See then, this Menippus shall judge which of us is more beautiful. Tell us, O Menippus, *do I* not seem to you more beautiful?

21. The diffusive style is proper

Επει παρεισδυμι² πρωτον εις ὁπολις αργυρος και χρυσος ζηλος, και συνακολουθεω³ ὁ πλουτος ὁ μενκτησις πλεονεξια και μικρολογια· ὁ δε χρησις και απολαυσις, τρυφη και μαλακια και πολυτελεια.

Και ιδου ανηρ απο ὁ οχλος βοαω λεγω· Διδασκαλος, δεομαι συ⁴, επιβλεπω⁵ επι ὁ υιος⁶ εγω, οτι μονογενης· εγω ειμι.

Εαν εγω διακονεω τις, εγω ακολουθεω, και ὁπου ειμι εγω, εκει και ὁ διακονος ὁ εμος ειμι· και εαν τις εγω διακονεω, τιμαω αυτος ὁ πατηρ.

Ερχομαι Φιλιππος και λεγω ὁ Ανδρεας, και παλιν Ανδρεας και Φιλιππος λεγω ὁ Ιησους. Ὁ δε Ιησους αποκρινομαι⁷ αυτος, λεγω, Ερχομαι ὁ ὥρα, ινα δοξαζω⁸ ὁ υιος ὁ ανθρωπος.

Λεγω αυτος Σιμων Πετρος· Κυριος, που ὑπαγω; Αποκρινομαι⁹ αυτος ὁ Ιησους, ὁπου ὑπαγω, ου δυναμαι εγω νυν ακολουθεω¹⁰, ὑστερον δε ακολουθεω εγω.

Ιδου δη, Μενιππος οὕτοσι δικαζω ποτερος ευμορφος ειμι. Ειπον, ω Μενιππος, ου καλος συ δοκεω.

Τοπηγορια ὁ χυσις, και

for all *familiar subjects, perorations, digressions, easy narrations, and pompous amusements, histories, relations of nature, and not a few other parts.*

22. He said that he saw most people, knowing the number of their possessions, although *they had very many.*

23. It is not *certain to the person who has planted his land well, who shall reap the fruit: nor is it certain to him who has built a house well for himself, who shall inhabit it.*

24. Anacharsis being once upbraided by some person, because he was a barbarian and a Scythian; "My country is a reproach to me," said he, "but you to your country."

25. And Charicles, being enraged at him, "Since," said he, "O Socrates, you are ignorant, we command these things *being more intelligible to you, not to converse at all with young men.*"

26. *Quibuscunque studiorum non est finis utilis ad vitam, hæc non sunt artes.*

27. *Legationes undique veniebant, omnibus gratulantibus Romanorum sub Pertinace imperio.*

28. *Mira fortasse videbor dicere, si Cyro consilium dare velim aliquid dicere pro nobis, cum arma sumant ii qui nobis futuri sunt pugnae socii.*

επιλογος, και παραβασις, και ο φραστικος απας, και επιδεικτικος, ιστορια τε, κ̃ φυσιολογια, και ουκ ολιγος αλλος μερος αρμοδιος.

‘Οραω’ φημι ο πολυς ο μεν κτημα, και πανυ πολυς^ε αυτος ειμι^η, ο πληθος ειδω.⁷

Ουτε ο καλως αγρος φυτευω^{μ̃sh} δηλος, οστις καρπωω^{μ̃}. ουτε ο καλως οικια οικοδομεω^{sh} δηλος, οστις οικεω.

Αναχαρσις ποτε προς τις^ε ονειδιζω, οτι βαρβαρος ειμι και Σκυθης. Εγω μεν, φημι, ο ονειδος (ειμι), συ δε ο πατρις.

Και ο Χαρικλης, οργιζω^ε αυτος, επειδαν, φημι, ω Σωκρατης, αγνοεω,^ι οδε συ ευμαθης, ειμι προαγορευω, ο νεος ολως μη διαλεγομαι.

CHAP. XXII.

When εἰμι and γινομαι signify possession, property, or duty, they govern the genitive.

Verbs of *beginning, admiring, wanting, remembering, accusing, excelling, valuing, sharing*, and the like, with their contraries, govern the genitive; also those which signify *distance*, and *sense* (except sight).

Verba amandi, &c.

Verba sensûs, &c.

Præter illa quæ, &c. *Eton.*

Verba incipiendi, &c.

Verba auditûs, &c.

Sic et verba recordandi, &c.

Verba permutandi, &c. *Wetten.*

Γινομαι and εἰμι, &c.

Verbs that signify any of the senses, &c.

Verbs signifying plenty, &c.

Verbs of attempting, &c. *Bell.*

Verba sensuum, &c.

Verba permutandi, &c. *Holmes.*

1. *HE caught his head.*

Ὁ κεφαλή εφάπτομαι.

2. *He separates himself from God.*

Χωρίζω ὁ Θεός.

3. *It is the part of a villain, that he should die, having been condemned; but of a general, fighting with the enemy.*

Κακούργος μὲν εἰμι, κρινώ⁵ ἀποθνήσκω⁶ στρατηγός δὲ, μαχομαι ὁ πολεμικός.⁷

4. *A certain woman, having heard concerning Jesus, having come in the crowd behind him, touched his garment, saying in herself, That if I but touch his garment, I shall be made whole.*

Γυνή τις, ἀκουῶ⁵ περὶ ὁ Ἰησοῦς⁶, ἐρχομαι⁶ ἐν ὄχλῳ ὀπισθεν, ἀπτομαι ὁ ἱματίον αὐτός, λέγω ἐν ἑαυτοῦ, Ὅτι καὶ ἂν ὁ ἱματίον αὐτός ἀπτομαι⁵, σωζώ.

5. *It is a shame to command domestics, and be a slave to pleasures.*

Αἰσχρὸς ὁ μὲν οἰκετὴς ἀρχῶ, ὁ δὲ ἡδονῇ δουλεύω.⁸

6. Verily, I say unto you, there are some of these here standing, who *shall not taste of death*, until they see the Son of man coming in his kingdom.

7. There is a city, *which* a man of royal race, called Soras, *governed*, at the time that Eucratides *governed the Bactrians*, and the name of the city is Perimuda.

8. *Make mention of your absent friends*, to those that are present, that you may appear not *to neglect them when absent*.

9. Another was exhorting me *to despise riches*, and to think the possession of them insignificant.

10. Then they threw with their clods, and some *struck breast-plates*, and *shields*, and some *a thigh*, or *a greave*.

11. It is a voluntary thing, said he, and every *one loves what things* he pleases.

12. It is entirely necessary, that *he who attends to the one*, *should neglect the other*.

13. If *you do not take the things that are offered* to you, but even despise them, then you will be not only a guest of the gods, but a joint ruler with them.

14. ¶ It is not certain to the politician, if it profits him *to govern the state*, nor is it certain to him who has got powerful relations by

Ἀμην λέγω συ^{ρ1}, εἰμι τις ὁ ᾧδε ἰστημι⁷, ὅστις οὐ μὴ γευω^{τ5} θάνατος, ἕως ἀν εἰδω⁶ ὁ υἱὸς ὁ ἀνθρώπος ἐρχομαι ἐν ὁ βασιλεια ἑαυτοῦ.

Πολις εἰμι, ὅς ἀρχω², Σωρας ὀνομα^η, ἀνὴρ γένος βασιλικός, ὅτε καὶ Βακτριὸς ἀρχῶν Εὐκρατίδης, ὀνομα δὲ ὁ πολὺς⁴ Περιμουδά.

Ὁ ἀπειμι^η φίλος μνησμαι⁷, πρὸς ὁ παρειμι, ἵνα δοκῶ μὴδε οὗτος ἀπειμι^η ὀλιγωρεῶ.

Ἄλλος καταφρονεῶ χρημα παρακελευω^τ, καὶ ἀδιαφορὸς οἰομαι ὁ κτήσις αὐτός.

Ἐνταῦθα δὴ βαλλω² ὁ βῶλος, καὶ εἰμι² ὅς τυγχανω² καὶ θωραξ, καὶ γερρόν, ὅς δὲ καὶ μηρός, καὶ κνημῖς.

Ἐθελουσίος, φημι, εἰμι, καὶ ἐραῶ ἕκαστος ὅς ἀν βουλομαι.

Ὁ² ἕτερος ἐπιμελεομαι^η, ὁ ἕτερος ἀμελεω⁵, πᾶς ἀναγκη.

Ἀν παρατιθημι^{5η} συ μὴ λαμβανω⁶, ἀλλὰ ὑπερειδω⁶, τότε οὐ μόνον συμποτῆς ὁ θεὸς εἰμι, ἀλλὰ καὶ συναρχών.

Οὐτε ὁ πολιτικὸς δηλός, εἰ συμφερῶ ὁ πολὺς προστατῶ, οὐτε ὁ δυνατός ἐν ὁ πολὺς κηδεστῆς λαμβανω⁶

marriage in the state, if by them he *shall be deprived of the state.*

15. O the speed! they run together from every side, dusty and panting, I know not from whence *smelling the gold.*

16. Whilst I was a boy, *hearing Homer and Hesiod relating the wars and dissensions, not only of the demigods, but even of the gods themselves.*

17. As the time of the promise was drawing nigh, which God promised to Abraham, the people increased and was multiplied in Egypt; 'till another king rose up over Egypt, who *remembered not Joseph.*

18. If any would propose a choice, whether I would rather wish to *hear you relating* such things, or again to see that delightful dream, which I lately saw, I know not which I would choose.

19. Thou seest how few things there are *which, one possessing, is able to live a godlike life; for the gods will require nothing more, from the man that observes these things.*

20. He enacted, *that we should neither taste flesh, nor eat beans; turning from the table my pleasantest food; and moreover persuading men not to converse for five years.*

δηλος, εἰ δια οὗτος^α στερεω⁴ ὁ πολὺς.

Φεῦ ὁ ταχὺς· πανταχοθεν συνθεῶ, κονίω^{p7h} καὶ πνευστίαω, οὐκ εἶδεω^{m7} ὅθεν οσφραινομαι ὁ χρυσιον.

Ἀχρι μὲν ἐν παισὶ^{p1} εἰμι, ἀκῆω Ὀμηρος καὶ Ἑσίοδος πολέμος καὶ στάσις διηγέομαι, οὐ μόνον ὁ ἡμίθεος, ἀλλὰ καὶ αὐτὸς ἤδη ὁ θεός.

Ὡς ἐγγίζω ὁ χρόνος ὁ ἐπαγγελία, ὃς⁸ ἐπαγγέλλω^m ὁ Θεὸς ὁ Ἀβραάμ, αὐξάνω ὁ λαὸς καὶ πληθύνω⁵ ἐν Αἰγύπτῳ· ἀχρι ὃς ἀνίστημι⁶ βασιλεὺς ἑτέρος ἐπὶ Αἰγύπτῳ², ὃς οὐ μναομαι^{p5} ὁ Ἰωσήφ.

Εἰ τις αἵρεσις προτιθιμί⁶ο, ποτερον μαλλον θελω^α συ ακρυω ὁ τοιοῦτος διεξιμί⁶, ἢ ὁ πανευδαιμων ονειρος ἐκεῖνος αὐθις ὄραω, ὃ^α μικρον ἐμπροσθεν, οὐκ εἶδω^{m7} ὅποτερος ἀν αἶρεω.^{m6o}

Ὅραω πῶς ὀλίγος εἰμι, ὃς κρατεῶ⁵ τις, δυναμαὶ θεουδης βιω⁵ βίος· καὶ γὰρ ὁ θεὸς πολὺς οὐδεὶς ἀπαιτεῶ³, παρὰ ὁ οὗτος φυλασσῶ.^h

Νομοθετῶ², μήτε κρεας^p γεύω^m, μήτε κυάμος ἐσθίω· ἡδὺς ἐγὼ γε οὐν ὄψον ἐκτραπέζος ἀποφαινώ· ἐτι δὲ καὶ πειθῶ ὁ ἀνθρώπος εἰς πάντε ετος μὴ διαλεγομαι.

21. It is possible also *that one touching fire* should not presently be burned, yet *am I* not willing *to be touching fire*.

22. If you would *be your own masters*, and if you would every one cease expecting, that he need do nothing himself, but that his neighbour will do all things for him; you shall both recover the things that have been basely lost, and you shall avenge yourselves on him.

23. Some persons having seen a philosopher, and *having heard some one speaking thus*, "How well Socrates speaks!" though indeed, who can speak as he? they too desire to become philosophers.

24. If then tragedy excels in all these things, and moreover in the work of the art, as *it reaches the end* sooner, it is manifest that is better than Epopœia.

25. In conversation let every one avoid *speaking* often, and immoderately of his own *actions or dangers*; for it is not pleasant to others, to hear *what things have happened* to you, as it is pleasant to you *to mention your own dangers*.

26. Sola vero incolumis fortuna evadit, *irridens homines plorantes eamque vocantes*.

27. Sed alio quodam sensu *illa attigisti?*

28. Dicam autem primum, quæ aliquando *ipsum audivi de dæmonio disserentem ad Aristodemum*.

Και πυρ τοι ειμι θιγω μη ευθυς καιω, όμως δε εγωγε ουτε πυρ εκων ειμι^f άπτομαι.ⁱ

Ην συ αυτος εθελω⁵ γινομαι⁶, και παυω^{m5} αυτοςⁿ μεν ουδεις εκαστος ποιεω^{3f} ελπιζω, ο δε πλησιος πας υπερ αυτος⁸ πρασσω³. και ο καταρραθυμεω^h παλιν αναλαμβάνω, και εκεινος^a τιμωρεω.

Θεαομαι⁵ τις φιλοσοφος, και ακρουω ούτω τις λεγω, ως ευ Σωκρατης λεγω; και τοι τις ούτω δυναμαι ειπον ως εκεινος; θελω και αυτος φιλοσοφω.

Ει ουν ούτος διαφερω πας ο τραγωδία, και ετι ο ο τεχνη εργον, φανερος οτι αγαθος ανειμι^o, μαλλον οτελος τυγχανω^h, ο Εποποιία.

Εν ο όμιλία απειμι, ο^{ne} τις^a ο έαυτου εργον η κινδυνος επι πολυ και αμετρως μναομαι^{p7f}. ου γαρ ως συ ήδυσ ειμι, ο^{ne} ο σος κινδυνος μναομαι^{p7}, ούτω και ο αλλος ήδυσ ειμι, ο^{ne} ο συ^d συμβαινω^{ah} ακουω.

CHAP. XXIII.

Two or more substantives singular have a verb, adjective, or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most worthy; if they signify things without life, the adjective is commonly in the neuter.

Two or more substantives, &c.

———— of different genders, &c.

———— of different persons, &c. *Bell.*

1. *SIMON Peter, and Thomas, and Nathaniel were together.*

Εἰμι ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς, καὶ Ναθαναὴλ.

2. *I go away to Cræsus and Sardanapalus, being about to dwell near them.*

Ἐπὶ ὁ Κροῖσος καὶ Σαρδαναπαλὸς ἀπείμι, πλησίον οἰκῶ^θ αὐτοῦ.

3. *Peter and John answering to them, said; If it is just before God to hear you rather than God, judge ye.*

Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκρίνομαι^{ρδ} πρὸς αὐτοῦς εἰπόν· Εἰ δίκαιος εἰμι ἐνώπιον ὁ Θεός, σὺ ἀκούω μᾶλλον ἢ ὁ Θεός, κρίνω.^δ

4. ¶ *No, by Jove, but vain glory, and pride, and much madness; these things burned you to a coal.*

Οὐ, μα Ζεὺς, ἀλλὰ κενοδοξία, καὶ τυφός, καὶ πολὺς κορυζᾷ· οὗτος σὺ ἀπάνθρακω.

5. *And the Lord said to Joshua, Lo I give into thy hand Jericho, and her king, being powerful in strength. Now do thou set thy soldiers in a circle round her.*

Καὶ εἰπὼν Κύριος πρὸς Ἰησοῦς, Ἴδου ἐγὼ παραδίδωμι ὑποχείριον σου^δ ὁ Ἰεριχῶ, καὶ ὁ βασιλεὺς αὐτοῦ, δυνατός^{εμ} εἰμι ἐν ἰσχύς. Σὺ δὲ περιστήμι^δ αὐτοῦ^δ ὁ μαχιμὸς κύκλος.

6. *There, it is said that Gany- mede being torn away, disappeared, his brother and his lover dragging him contrary ways.*

Ενθα καὶ ὁ Γανυμήδης ἄρπαζω^ς, ἀφανὴς γίνομαι^δ λόγος, ἀνθελκῶ αὐτοῦ ὁ ἀδελφὸς καὶ ὁ ἐραστὴς.

7. And his mother said to him, Son, why didst thou thus to us? behold thy *father* and *I* *grieving* and *sorrowing* were seeking thee.

Και ειπον προς αυτος ο μητηρ αυτος· Τεκνον τι ποι-
εω⁵ εγω ούτως; ιδου ο πα-
τηρ συ και εγω οδυναομαι
και λυπεω^m ζητεω συ.

8. *Cyrus et Cyaxares cum instruxissent (suos) expectabant, tanquam, si accederent hostes, pugnaturi.*

9. *Neptunus, et Juno, et Minerva machinati sunt vincire eum.*

CHAP. XXIV.

Verbs transitive of *accusing*, *giving*, and their contraries; and those of *declaring*, and *comparing*, with the genitive or dative, govern also the accusative.

Verbs of comparing, &c.

Verbs of accusing, &c. *Bell.*

1. *You should cast up to no person his misfortune*; for fortune is common, and the future is invisible.

Μηδεις συμφορα ονει-
διζω^{5s}. κοινος γαρ ο τυχη,
και ο^{ne} μελλω^h αορατος.

2. *He surrendered himself to Gylippus.*

Εκεινος εαυτου ο Γυλιπ-
πος παραδιδωμι.

3. *They show him those that are busy there.*

Δεικνυω αυτος ο εκει
διατριβω.^h

4. First then, *I tell you my own opinion*, and from whence I was excited to the descent.

Και δη πρωτα, συ διειμι
ο γνωμη ο εμος, και οθεν
ορμαω⁵ προς ο καταβασις.

5. *Do not ye accuse the people of the Athenians of folly*, before the Grecians.

Μηδε αιρεω παρανοια,
εναντιον ο Ελλην, ο δημοσ
ο Αθηναιος.

6. Demosthenes and Diogenes have spoken well; the one calling rich and ignorant men, golden sheep; the other, *comparing them*

.Καλως και ο Δημοσθενης
και ο Διογενης· ο μεν χρυ-
σεος προβατον. καλεω ο
πλουσιος και απαιδευτος· ο

to figs upon precipices.

7. O Athenians, *I request this from you.*

8. *To give great and pompous epithets to trifling little circumstances, would appear the same thing, as if a person would put a great tragic mask upon an infant child.*

9. In the Odyssey, a person would compare Homer to the setting sun, whose greatness remains, without his violence.

10. If Critias and Alcibiades committed any transgression, the accuser *blames Socrates for this*; but because Socrates kept them temperate when they were young, does he seem to the accuser worthy of no praise?

11. But the Chaldeans came, entreating Cyrus to *make peace with them.*

12. *I manifested thy name to the men, whom thou hast given to me out of the world; thine they were, and thou hast given them to me, and they have kept thy word.*

13. What law is full of so much injustice and inhumanity, as to *deprive of grateful acknowledgement the person who has given some of his property (to the state), and has done a humane and generous action.*

δε, ὁ ἐπὶ ὁ κρημνός^β συκὴ ἀπεικαζώ αὐτός.

ὦ ἀνὴρ Ἀθηναῖος, οὕτως σὺ δεομαι.

Ὁ μικρὸς πραγματίων περιτιθῆμι μέγας καὶ σεμνὸς ὄνομα, ὁ αὐτὸς ἀν φαίνω^{μο}, ὥς εἰ τις τραγικὸς προσώπειον μέγας παῖς περιτιθῆμι⁶⁰ νηπίος.

Εν ὁ Οδυσσεῖα, παρεικαζώ⁵⁰ τις ἀν καταδυώ^μ ὁ Ὀμηρος ἥλιος, ὅς, διχα ὁ σφοδρότης, παραμένω ὁ μεγέθος.

Εἰ μὲν τις πλημμελεῶ^{αυα} Κριτίας καὶ Ἀλκιβιάδης, οὗτος Σωκράτης ὁ κατηγορὸς αἰτιαομαι· ὅτι δε νεός^{αυ} εἰμι^h αὐτὸς Σωκράτης παρὰ^ω σωφρων, οὐδεὶς ἐπαινος δοκεῶ ὁ κατηγορὸς ἀξίος εἰμι;

Ὁ δε Χαλδαῖος ἤκουσεν, δεομαι ὁ Κυρός^β εἰρηνὴ ὅς ποιεῶ.⁵

Φανεροῶ ὁ ὄνομα σὺ ὁ ἀνθρώπος, ὅς διδωμι ἐγὼ ἐκ τοῦ κόσμος· σὸς εἰμι, καὶ ἐγὼ αὐτὸς διδωμι, καὶ ὁ λόγος σὺ τηρεῶ.

Τίς εἰμι νόμος τοσούτος ἀδικία καὶ μισανθρωπία μέγας, ὥστε ὁ διδωμι^{6h} τις^{ne} ὁ ἰδιός^p, καὶ ποιεῶ^{5h} πραγματὶ φιλάνθρωπος καὶ φιλοδωρός, ὁ χάρις^β ἀποστερεῶ.

14. Nam si *rebus animum intendas*, non propter civitates comperies in gloria cives esse, sed ipsum sane contrarium, propter viros artibus præstantes, eorum patrias fuisse nobilitatas.

15. Quid hoc? ferisne, O Timon? Antestor, O Hercules! hei! *in jus voco te de vulnere ad Areopagum*.

16. *Clavum fortunæ veteres dedere; et basin globosam pedibus subjecerunt; oculis etiam (eam) privarunt.*

CHAP. XXV.

Verbs of *asking, teaching, clothing, and concealing*; *and sometimes, with the Attics, verbs of *giving, hurting*, and *accusing*, with their contraries, govern two accusatives.

Verba dandi, &c. *Eton.*

Sic et verba rogandi, &c.

Verba implendi, &c.

Verba dicendi, &c.

Verba connotantia, &c. *Wetten.*

Verbs of asking, &c. *Bell.*

Verba dicendi, &c. *Holmes.*

1. THE wicked always *work some evil to those who are nearest them.*

Ὁ πονηρός ἀεὶ κακὸς
τις^{ne} ἐργαζομαι ὁ ἐγγυτα-
τω αὐτὸς εἰμι.^h

2. The king said to the maid,
Ask of me what (thing) you will,
and I will give it you.

Εἶπον ὁ βασιλεὺς ὁ κο-
ρασιον, Αἰτεω⁵ ἐγὼ ὅς εαν
(χρημα) θελω⁸, καὶ δίδωμι
συ.

3. Come, then, If I buy you,
what will you teach me?

Φέρω δὴ, ἡν πρίαμαι συ,
τις ἐγὼ διδάσκω;³

4. It is fit that men should bear
such *things as they have done to*
others.

Αναγκη ὁ ἀνθρώπος τοι-
ουτος πασχῶ, οἷοσπερ ἀνὶ ὁ
ἄλλος δράω.⁵

5. They have passed a decree to demand *Pagasæ* from him, and have prevented him to fortify *Magnesia*.

6. I never said nor did any thing to him, for which he was ashamed.

7. They teach their servants arts, frequently spending much money upon them, but they neglect themselves.

8. A person cannot do his friends the most good in war, any other way, than when seeming to be an enemy; nor can any one hurt his enemies more, than when seeming to be a friend.

9. ¶ Afterwards having observed *Neoptolemus* the actor becoming bold, and doing the greatest evils to the state, I having come in told it to you.

10. And in that day ye shall ask me nothing. Verily, verily, I say unto you, that whatever things ye shall ask from the father in my name, he will give them to you.

11. Our domestics do to us those things, which we did not expect to suffer from any of the barbarians; and you have those for enemies, whom you benefited most.

12. *Bonum aliquid facere in patriam conatur.*

13. *Pueros et ephebos contraria his docebatis.*

Και Παγασαί απαιτεῖται αὐτὸς ψηφίζω^p, καὶ Μαγνησίᾳ κωλύει τειχιζέω.

Οὐδὲ πώποτε αὐτὸς οὐτε εἶπα οὐτὲ ποιεῖω οὐδεὶς, ἐπὶ ὃς^d αἰσχυνώ.³

Ὁ μὲν οἰκετὴς ἐκδιδάσκω^m τέχνην, παμπόλυς πολ-
λακίς εἰς αὐτὸς ἀργυρίον ἀ-
ναλίσκω, ἑαυτοῦ δὲ ἀμελεῖω.

Οὐτὲν ἀν φιλοστὶς ποιεῖω⁵⁰
ἀλλῶς πως, πόλυς ἀγαθὸς^p
ἐν πόλεμος, ἡ πόλεμιος
δοκεῖω εἰμι· οὐτὲν ἀν ἐχθρὸς
πόλυς^p βλαπτῶ⁵⁰, ἀλλῶς
πως, ἡ φίλος δοκεῖω εἰμι.

Πάλιν τοίνυν κατείδω
Νεοπτόλεμος ὁ ὑποκριτὴς
τυγχάνω ἀδειαῆ, κακὸς δὲ
ἐργαζομαι ὁ μέγας ὁ πόλις,
παρερχομαι⁶ εἶπον εἰς σὺ.^{p1}

Καὶ ἐν ἐκείνῳ ὁ ἡμέρα,
ἐγὼ οὐκ ἐρωτῶ οὐδεὶς. Ἀ-
μην, ἀμην, λέγω σὺ, ὅτι
ὅσος ἀν αἰτεῖω⁵ ὁ πατήρ ἐν ὁ
ὄνομα ἐγώ, δίδωμι³ σὺ.

Ὅς πρὸς μηδεὶς βαρβα-
ρὸς πασχῶ² προσδοκεῖω²,
οὗτος δρῶ ἐγώ ὁ οἰκετὴς·
καὶ ὃς μάλιστα εὐεργετῶ,
οὗτος ἐχθρὸς ἐχῶ.

CHAP. XXVI.

Participles govern the case of their own verbs.

Participia regunt casus, &c. *Eton.*

Idem, est ac, &c. *Wetten.*

Participles govern, &c. *Bell.*

Participia servant regimen, &c. *Holmes.*

1. **HOWEVER** it is possible that one *giving trouble to the enemy, may afford safety to his friends.*

2. I *having seized some of them,* devoured them, as was right, being robbers.

3. They, *seeing their masters also obeying,* immediately obeyed.

4. If any person thinks things contrary to me, *looking into their works,* he shall find them *bearing witness to my words.*

5. *They having forgot the first things,* or rather indeed the whole subject.

6. ¶ Thinking that a man who had once taken a bribe, and been corrupted by money, could not remain a safe judge *of things useful to the state.*

7. Then again talking of the great loss, which *had happened to us ;* thinking that we should spend the rest of our life, as *having been deprived of a father.*

Εἰμι δὲ ἀλλὰ παρέχω πρᾶγμα^p ὁ πολέμιος^p, ὁ φίλος ἀσφάλεια παρέχω.

Εγὼ συλλαμβάνω^d αὐτοὺς τῖς, ὥσπερ εἰκός εἰμι, καταφάγω² ληστής εἰμι.

Ὁ δὲ, ὁρᾶω καὶ ὁ δεσποτῆς πειθώ^m, ταχὺ πειθώ^{m2}.

Εἰ δὲ τῖς ὁ ἐναντίος ἐγὼ γιγνώσκω, ὁ ἐργὸν αὐτοὺς ἐπισκοπεῶ, εὕρισκω αὐτοὺς μαρτυρεῶ ὁ ἐμὸς λόγος.

Ὁ πρῶτος ἐπιλανθάνομαι^{dh}, μάλλον δὲ καὶ ὁ ὑποθεσις ὅλος.

Ἦγεομαι ὁ ἀπαξ λαμβάνω^{dh}, καὶ διαφθείρω^d ὑπὸ χρημα^p, οὐδὲ κριτῆς ἐτι ὁ συμφερῶ ἀσφαλῆς μένω ὁ πολὺς.

Τότε δὲ αὐ περὶ ὁ συμφορὰ^s διεξιμί^d, ὅσος ἐγὼ γινομαι^{m7h} εἰμι^o. ἀτεχνῶς ἡγεομαι ὥσπερ πατὴρ στερεῶ⁵, διαγῶ^s ὁ ἐπείτα βίος.

8. Wealth is rather the servant of evil than of good; *furnishing opportunity for indulgence, and enticing young men to pleasures.*

9. Most of us are affected like Telemachus; for he, through inexperience, or rather ignorance of good, *having seen Nestor's house, containing couches, tables, vestments, carpets, and pleasant wine, did not call him happy, who was provided with necessary and useful things; but with Menelaus, having beheld ivory, gold, and amber, he was struck with admiration.*

Πλουτος κακια μαλλον η καλοκαγαθια υπηρετης ειμι· εξουσια μεν ο ραθυμια παρασκευαζω, επι δε ο ηδονη^a ο νεος παρακαλεω.

Ο πολυς ο^{nc} ο Τηλεμαχος^b πασχω· και γαρ εκεινος, υπο απειρια^b, μαλλον δε απειροκαλια, ο μεν Νεστωρ ειδω^d οικια κλινη εχω, τραπεζα, ιματιον, στρωμα, οινος ηδυσ, ουκ μακαριζω² ο ευπορεω^{a1h} ο αναγκαιος^b η και χρησιμος· παρα δε ο Μενελαος θεαομαι⁵ ελεφας, και χρυσος, και ηλεκτρον, εκπλησσω.⁶

10. Vidi reges et satrapas nostros, mendicantes apud eos, et *primas literas docentes.*

11. Plures futuri sunt vos redarguentes, quos nunc ego compescebam.

12. Deos et heroas precati, fines ita transierunt.

CHAP. XXVII.

Passive verbs take a genitive, of the agent, after them, which is governed by a preposition understood or expressed.

Passiva exigunt genitivum, &c. *Eton.*

Genitivum etiam cum, &c. *Wetten.*

Passive verbs will have, &c.

Sometimes the preposition, &c. *Bell.*

Passiva fere exigunt, &c. *Holmes.*

1. *SUCH are made by bad poets of themselves; and by good ones, for the actors.*

Τοιουτος^{ε.ρ1} ποιεω, ὑπο
μεν ὁ φαυλος ποιητης δια
αυτος^{α.} ὑπο δε ὁ αγαθος,
δια ὁ ὑποκριτης.

2. *They are named philosophers by us.*

Φιλοσοφος προς εγω ονο-
μαζω.

3. *It is one of the most shameful things, that we should be seen throwing away, not only the cities and places, of which we were once possessors, but even the auxiliaries and opportunities that were furnished by fortune.*

Ειμι ὁ αισχρος^{ε.}, μη μόνον πολις^ε και τοπος, ὅς ειμι ποτε κυριος, φαινω προειμ-
ενος^{ρ1α}, αλλα και ὅς ὑπο ὁ
τυχη παρασκευαζω^{5η} συμ-
μαχος τε και καιρος.

4. *No action of any account was done by them.*

Πρασσω⁵ απο αυτος ου-
δεις εργον αξιολογος.

5. *I seek truth, by which no person was ever injured; but he is injured who remains in his error and ignorance.*

Ζητεω ὁ αληθεια, ὑπο ὅς
ουδεις παποτε βλαπτω^{δ.}
βλαπτω δε ὁ επιμενω^η επι ὁ
ἐαυτου απατη^ε και αγνοια.

6. *He has been honoured by God and by men.*

Προς Θεος και προς αν-
θρωπος τιμαω.

7. *I was thus taught by my country and yours, to submit to*

Παιδευω⁵ ούτως ὑπο ὁ
εμος τε και ὑμετερος πα-

my seniors, not only brothers, but citizens also.

8. ¶ Quintianus having taken his stand, in the entrance of the amphitheatre, having drawn his small sword, rushed suddenly on Commodus, and called out with a loud voice, *that he had been sent to him, by the senate*; and not having quickly wounded him, but whilst he delayed about the uttering of the words, and showing of his sword, *being seized by the king's life-guards*, he suffered punishment for his madness.

9. The people were destroyed, not only *being beat down by the soldiers*, or *trampled upon by the horses*, but also *being oppressed by the multitude*.

10. Pertinax having said such things, encouraged the senate very much, and *being applauded by all*, and having received all honour and reverence from them, he returned into the royal court.

11. *Superatus a morte.*

12. Oportebat quidem me forsan prolixa dicere, quoad tam multa a te accusatum.

τρεις, ὁ πρεσβυς, ου μονον αδελφος, αλλα και πολιτης ὑπείκω.

Ὑφιστημι^δ ὁ Κύντιανος, εν ὁ ὁ ἀμφιθεατρον εισοδος, γυμνοῶ⁵ ὁ ξιφιδιον, ἐπερχομαι^δ τειφνιδίως, ὁ Κομμοδος^δ, και μεγας φωνη προειπον^η, ὑπο ὁ^ε συγκλητος αὐτος^δ ἐπιπεμπῶ τιτρωσκῶ^{5ε} μη φθανῶ^{5η}, αλλα εν ὅς περι ὁ ὁ ῥημα προφορα^α ἀσχολεῶ^{ρ2}, και ὁ δειξις ὁ ξιφος, συλλαμβανῶ⁵ ὑπο ὁ σωματοφυλαξ ὁ βασιλευς, δικη ἀνοια ὑπέχω.⁶

Φθειρῶ² ὁ δημος, ου μονον βαλλῶ^{sing} ὑπο ὁ στρατιωτης, ουδε πατεῶ ὑπο ὁ ἵππος αλλα και ὑπο ὁ πλεθος ὠθεῶ.

Τοιοῦτος ὁ Περτιναξ εἶπον, ὑπερβίδω τε ὁ συγκλητος βουλη, και πρὸς πας εὐφημιζῶ⁵, πας τε τιμῶ^ε και αἰδῶς παρὰ αὐτος τυγχανῶ⁶, εἰς ὁ βασιλειος ἐπανερχομαι⁶ αὐλη.

CHAP. XXVIII.

The accusative is often put absolutely, *κατα* being understood.

Adjectiva, si subintelligatur *κατα*, &c.

Quædam nomina, &c.

Passiva per synecdochen, &c.

Ubique locus est, &c. *Eton.*

Plurima nomina post se habent, &c.

Verba jurandi, &c. *Wetten.*

To the genitive of measure, &c.

Many adjectives have an accusative, &c.

Many verbs, both in the active, &c.

The passives of such actives, &c.

The participles of, &c. *Bell.*

Accusativum regunt quæ, &c.

Passiva regunt accusativum, &c. *Holmes.*

1. SOME persons without crowns, appear to have *their legs* and *heads* torn.

Ὁ δε αστεφανωτος, ὁ κνημη και ὁ κεφαλη δοκεω τριβω.^{p7f}

2. Wilt thou kill me, as thou killedst the Egyptian yesterday?

Μη αναιρεω⁴ εγω συ θελω, ὅς τροπος αναιρεω⁶ εχθες ὁ Αιγυπτιος;

3. I feel pain *in my head*.

Αλγεω ὁ κεφαλη.

4. No one of men is wise *in all things*.

Ουδεις ανθρωπος αυτος ἀπας σοφος.

5. A stone of a hundred feet *in length*.

Λιθος ὁ μεν μηκος πους⁵ ἑκατον.

6. Having been deprived of *the empire*.

Αφαιρεω⁵ ὁ αρχη.

7. I venture to be wise, as to *human wisdom*.

Ὁ ανθρωπινος σοφια, κινδυνευω ειμι σοφος.

8. Or who, being a slave to pleasures, would not be shame-

Η τις ουκ αν, ὁ ἡδονη δουλευω, αισχρως διατιθη-

fully affected, both *in body* and *mind*?

9. ¶ Homer is worthy to be praised *for many other things*, and especially because he alone of the poets knows what it becomes him to do.

10. None of the immortals can escape *thee*.

11. Into whatsoever city you will have come, you will be meaner than the citizens, *in all things*.

12. One of them was advising me to take pleasure *in everything*, and to pursue this alone above all; for that this was happiness.

13. Endeavour to be laborious *in your body*, and wise *in your mind*; that with the former you may be able to execute your designs, and with the latter may know to foresee useful things.

14. Do not disturb nor examine him; for he is drunk, so that he could not answer you, stammering *with his tongue*.

15. I saw a fair woman and very long *as to her neck*, so that she seemed to be the daughter of a swan.

16. The man appears magnanimous *in his life*, and correct *in his knowledge*.

17. Because the barbarians are more slavish *in their manners* than the Grecians, and those of Asia than those of Europe, they remain

μι^{ρ50}, και ὁ σῶμα και ὁ ψυχή;

Ὅμηρος ἄλλος τε πολὺς ἀξίος ἐπαινεῖν, καὶ ἤδη καὶ ὅτι μόνος ὁ ποιητῆς, οὐκ ἀγνοεῖ ὅς δει ποιεῖν αὐτός.

Σὺ οὐτε ἀθάνατος φυξί-
μος αὐδαίς.

Εἰς ὅποιος ἀν πόλις ἀ-
φικνεσθαι⁶⁸, ὁ πολίτης, πᾶς,
μικρὸς εἰμι.

Ὁ μὲν αὐτὸς παραινέει ὁ
πᾶς ἡδῶμαι, καὶ μόνος^α οὐ-
τός ἐκ πᾶς μετρίμι, οὗτος
γὰρ εἰμι ὁ εὐδαιμόνων.⁷⁰

Πείρω^ω ὁ μὲν σῶμα εἰμι
φιλοπόνος⁷¹, ὁ δὲ ψυχὴ φιλο-
σοφός⁷²· ἵνα ὁ μὲν ἐπιτελέω
δυναμῶν⁷³ ὁ δὲ δοκῶ⁷⁴, ὁ δὲ
προοραῖ ἐπιστάμαι ὁ συμ-
φερῶ.⁷⁵

Μὴ ἐνοχλεῖν αὐτὸς μὴδὲ
ἀνακρίναι· μεθύει γὰρ, ὥστε
οὐκ ἀν ἀποκρίνομαι⁵⁰ σοῦ^δ, ὁ
γλωσσοῖ διολισθαίνω.

Εἶδῶ⁷⁶ λευκὸς μὲν· τίς,
καὶ ἐπιμήκης ὁ τραχήλος,
ὥς εἰκαζῶ⁷⁷ κυκνὸς θυγα-
τὴρ εἰμι.

Φαίνω⁷⁸ ὁ ἀνὴρ ὁ μὲν ζωὴ
ὑψηλοφρῶν, ὁ δὲ γνῶσις
ἀκριβής.

Διὰ ὁ⁷⁹ δαυλικός⁷⁹ εἰμι ὁ
ἥθος ὁ μὲν βαρβαρὸς ὁ Ἑλ-
λὴν, ὁ δὲ περὶ ὁ Ἀσία⁸⁰ ὁ
περὶ ὁ Εὐρώπῃ, ὑπομένω ὁ

under the despotic government, *in nothing* murmuring.

18. Timæus is full of the other fault, (I mean the frigid style;) a man, *in other things*, well enough.

19. The keen and ready-witted are, *for the most part*, readily excited to passions; and are borne along bounding, as ships without ballast.⁷

20. The one was laborious and manlike, and squalid *as to her hair*, full of hardness *as to her hands*, girt up *as to her robe*, full of dust, as my uncle was, when he polished the stones; the other was very handsome, neat *as to her dress*, and graceful *as to her gesture*.

21. Moreover *as* some of the letters are vowels, which perfect a sound by themselves; so we may remark of expressions themselves; some of them, *in the manner* of vowels, are of themselves expressive.

22. I hope, if you turn yourself *to the way* towards virtue, that you will be an admirably good performer of good and honourable things.

23. Harum artium ego jamdudum cupidus sum; præsertim si suffecerit mihi eadem scientia, ad homines bonos *quoad animos*, et ad pulchros *quoad corpora*.

δεσποτικός αρχὴ^α, οὐδεὶς^{νε} δυσχεραίνω.

Ὁ ἕτερος^{νε}, (λέγω δὲ ὁ ψυχρὸς^ε,) πληρὸς ὁ Τιμαῖος· ἀνὴρ, ὁ μὲν ἄλλος, ἱκανός.

Ὁ τε οἷος καὶ ἀγχινοός, ὥς ὁ πολὺς^{rne}, καὶ πρὸς ὁ ὀργὴ οἰστροπὸς εἰμι· καὶ αὐτῶ φέρω, ὡς περ ὁ ἀνερματιστὸς πλοῖον.

Εἰμι ὁ^ε μὲν ἐργατικός καὶ ἀνδρικός, καὶ αὐχμηρὸς ὁ κομὴ, ὁ χεὶρ τυλὸς^p ἀναπλεῶς, διαζωννύμι^{7p} ὁ εὐθής, τιτάνος καταγεμῶ^h, οἷος εἰμι ὁ θείος, ὅποτε ξεῶ^o, ὁ λίθος. ὁ^ε ἕτερος δὲ μάλα εὐπροσώπος, καὶ ὁ σχῆμα εὐπρεπής, καὶ κοσμίος ὁ ἀναβολή.

Ἐτι ὡς τρόπος ὁ στοιχεῖον ὁ μὲν εἰμι φωνηεῖς, ὡς καὶ κατὰ ἑαυτοῦ φωνὴ ἀποτελεῶ· ὁ αὐτὸς τρόπος εἰμι ἐπινουῶ^d καὶ ἐπὶ ὁ λέξις^e· ὁ μὲν αὐτὸς, τρόπος τις ὁ φωνηεῖς, ῥήτος εἰμι.

Ἐλπίζω, εἰ ὁ πρὸς ὁ ἀρετῇ ὁδὸς τρέπω⁶⁰, σφοδρὰ ἀνσὺ ὁ καλὸς καὶ σεμνὸς ἐργατῆς ἀγαθὸς γίνομαι.⁶

CHAP. XXIX.

Neuters in the plural have commonly verbs singular.

Neutra pluralia gaudent, &c. *Eton.*

Neutrum plurale gaudet, &c. *Wetten.*

A neuter plural is generally, &c. *Bell.*

Nomen neutrum plurale, &c. *Holmes.*

- | | |
|---|---|
| 1. <i>THE animals run.</i> | Ζωον τρεχω. |
| 2. <i>Things are plainer, when compared together.</i> | Παραλληλος ειμι φανερος. |
| 3. <i>All things which the father hath are mine.</i> | Πας ὅσος εχω ο πατηρ εμος ειμι. |
| 4. <i>Do you not know that your bodies are members of Christ?</i> | Ουκ ειδω ^{m7} ὅτι ὁ σωμα συ μελος Χριστος ειμι; |
| 5. <i>What then are these things?</i> | Ουτος ουν τις ειμι; |
| 6. <i>Not things, but the opinions of things trouble men.</i> | Ταρασσω ὁ ανθρωπος, ου ὁ πραγμα, αλλα ὁ περι ὁ πραγμα ^s δογμα. |
| 7. <i>The good things which you promised to do to us, when you received the money, have been accomplished by you already.</i> | Ὅς ὑπισχνεομαι ² ποιω ³ αγαθος εγω ^a , ὅτε λαμβανω ² ὁ χρημα ^p , αποτελεω συ ^d ηδη. |
| 8. <i>The sheep follow him, because they know his voice.</i> | Ὁ προβατον αυτος ακολουθεω, ὅτι ειδεω ^{m7} ὁ φωνη αυτος. |
| 9. <i>How are the things not good, which men receive from fortune? or again, how are the contrary things not bad?</i> | Πως ουκ ειμι αγαθος, ὅσος λαμβανω ὁ ανθρωπος παρα ὁ τυχη; η παλιν, ὁ εναντιος πως ουκ ειμι κακος; |
| 10. ¶ <i>Ye use the earth and sky for an house, and ye have as many</i> | Οικια μεν χραιομαι γεα τε και ουρανος, κλινη δε συ |

couches as there can be beds on the earth; and ye reckon as your coverings, not all the wool that *sheep produce*, but all the bushes that *the mountains and the plains send forth*.

11. Whoever knows good and bad tragedy, knows also epics; for *the qualities* which the *epo- poeia* has, *are* in tragedy.

12. Riches, honours, titles, crowns, and *whatever other things have* their outside decked in theatrical splendor, cannot, to a wise man at least, seem exceeding good things, the very despising of which is no moderate excellence.

13. I shall relate how *each* of these things *have been done*, according to their times.

14. *Let these things be sufficient* for you, *let them* always be as principles.

15. Let silence generally prevail, or *let necessary things be spoken*, and in few words.

16. And it shall be, when ye shall have sounded with the trumpet, let all the people shout together, and whilst they are shouting, *the walls* of the city *shall fall* of their own accord, and all the people shall enter, each one rushing forward into the city.

εἰμι ὅποσος γινομαι⁶⁰ ἀν εὐ-
νη ἐπὶ γεᾶ⁸ στρωμα δε νο-
μιζω οὐχ ὅποσος προβατον
φυω εἰριον^p, ἀλλὰ ὅποσος
φρυγανον ορος τε καὶ πεδιον
ανιημι.

‘Ὅστις περὶ τραγωδία⁸
εἶδεω^{m7} σπουδαιος καὶ φαν-
λος, εἶδεω^{m7} καὶ περὶ ἐπος·
ὅς γὰρ ἐποποιῖα ἐχω, ὑπαρ-
χω ὁ τραγωδία,

Πλουτος^{p1}, τιμὴ, δόξα,
τυραννίς, καὶ ὅσος δὴ ἄλλος
ἐχω πολὺς ὁ ἐξώθεν προσρα-
γωδεω^{p1h}, οὐκ ἀν, ὅγε φρονι-
μος, δοκεω⁵⁰ ἀγαθὸς ὑπερ-
βαλλω^h, ὅς αὐτος^{ne} ὁ περι-
φρονεω^f ἀγαθὸς^{ne} οὐ μετρίος.

‘Ὡς ἕκαστος^p οὗτος
πρασσω, κατὰ χρόνος, διη-
γεομαι.

Οὗτος σὺ ἀρκεω, αἰ-
δογμα εἰμι.

Σιωπὴ ὁ πολὺ εἰμι, ἡ
λαλεω ὁ , καὶ δια-
ολιγός.⁸

Καὶ εἰμι, ὥς ἀν σαλ-
πιζω⁵⁸ ὁ σαλπιγξ, ἀνα-
κραζω⁶ πᾶς ὁ λαὸς ἅμα,
καὶ ἀνακραζω⁶ αὐτός,
πιπτω^m αὐτομάτος ὁ τείχος
ὁ πόλις, καὶ εἰσερχομαι
πᾶς ὁ λαὸς, ὄρμαω⁵ ἕκασ-
τος κατὰ πρόσωπον εἰς ὁ
πόλις.

17. Domus quidem tibi bene habet, et *mancipia* omnia, et equi sanè, et canes, et *prædia*, et quæcunque possides pulchrè *disposita sunt*.

18. O stulti, nescientes quantis terminis *negotia* mortuorum et vivorum *discreta sunt*, et *qualia sunt* apud nos.

CHAP. XXX.

The primitive pronoun is used in the genitive, instead of the possessive pronoun.

The genitives of primitive, &c. *Bell.*

Græci substantivo sæpe, &c. *Holmes.*

1. THEN Jesus said, Let thou her alone, she has kept it until the day of *my* burial.

Εἶπον οὖν ὁ Ἰησοῦς, Ἀφί-
ημι⁶ αὐτός, εἰς ὃ ἡμέρα ὁ
ἐνταφιασμός ἐγὼ τηρεῶ αὐ-
τός.

2. Fear not, daughter of Sion, lo! *thy* king cometh, sitting upon the colt of an ass.

Μὴ φοβέω^m, θυγατὴρ
Σιών, ἰδοὺ, ὁ βασιλεὺς σὺ
ἐρχομαι, καθήμεναι ἐπὶ πω-
λός^a οἴνου.

3. And that they may not gladly see the place, where they killed *our* auxiliaries.

Καὶ ὅπως μὴ ὁ χωρίον
ἡδεὺς ὄρῃ, ἐνθα κατακαι-
νώ^e ἐγὼ ὁ συμμαχος.

4. And the steward said in himself, What shall I do, since *my* Lord takes *my* stewardship away? I am not able to dig, I am ashamed to beg.

Εἶπον δὲ ἐν ἑαυτοῦ ὁ οἰκ-
ονομὸς· Τίς ποιέω, ὅτι ὁ
Κυρίος ἐγὼ ἀφαιρέω^m ὁ οἰκ-
ονομία ἐγὼ; σκαπτῶ ἢ κἰς-
χυῶ, ἐπαιτέω αἰσχυνομαι.

5. You say right, for I cured *your* burns, when lately you came up half burnt.

Εὐ λέγω, ὅτι σὺ ὁ ἐγ-
καυμα ἰαομαι, ὅτε πρῶην
ἀνέρχομαι⁶ ἡμιφλεκτός.

6. ¶ Do you then, *my* son, be strong in the grace which is in Jesus Christ.

7. If ye keep *my* commandments ye shall remain in *my* love; as I have kept my father's commandments, and I remain in his love.

8. Now *my* soul is troubled, and what shall I say? Father save me from this hour; but, for this did I come to this hour. Father, glorify *thy* name. Then did a voice come from heaven; I have glorified it, and will again glorify it.

9. And the book of this law shall not depart out of *thy* mouth, and thou shalt meditate in it, by day and by night, that thou mayest know to do all the things that are written; then shalt thou be directed right, and thou shalt rightly direct *thy* ways, and then shalt thou understand.

10. Num major es patre *nostro*?

11. Filius *tuus* vivit.

Σὺ οὖν, τέκνον ἐγώ, ἐνδυναμώ^ω ἐν ὃ χάρις ὁ^δ ἐν Χριστὸς Ἰησοῦς.

Εάν ὁ ἐντολὴ ἐγὼ τηρεώ^ω, μένω ἐν ὃ ἀγάπη ἐγώ· καθὼς ἐγὼ ὁ ἐντολὴ ὁ πατὴρ ἐγὼ τηρεῶ, καὶ μένω αὐτός ἐν ὃ ἀγάπη.

Νυν ὁ ψυχὴ ἐγὼ ταρασσώ^ω, καὶ τίς εἶπω; Πατὴρ, σῶζά^ω ἐγὼ ἐκ ὃ ὥρα οὗτος· ἀλλὰ, διὰ οὗτος^{αν} ἐρχομαι εἰς ὃ ὥρα οὗτος. Πατὴρ, δοξάζω^ω σὺ ὃ ὄνομα. Ἐρχομαι οὖν φωνὴ ἐκ ὃ οὐρανοῦ· Καὶ δοξάζω^ω, καὶ πάλιν δοξάζω.³

Καὶ οὐκ ἀφίστημι^ω ὁ βιβλὸς ὃ νόμος οὗτος ἐκ ὃ στόμα σου, καὶ μελετᾷ ἐν αὐτός^ω, ἡμέρα καὶ νύξ, ἵνα εἶδω ποιεῖν πᾶς ὃ γράφω^ω. τότε εὐδοκῶ, καὶ εὐδοκῶ ὃ ὁδὸς σου, καὶ τότε συνιᾷμι.

CHAP. XXXI.

An impersonal verb governs the dative.

Χρη, πρεπει, and δει, *it behoveth*, govern the accusative, with the infinitive.

Δει and χρη, signifying *necessity*, or *want*, ελλειπει, μελει, διαφερει, μετεστι, ενδεχεται, with their compounds, govern the genitive and dative.

Impersonalia exigunt, &c. *Eton.*

Idem est manente, &c.

Quod ad particularia, &c. *Wetten.*

Impersonal verbs govern, &c. *Bell.*

Huc referantur, &c.

But δει, χρη, &c. *Holmes.*

1. *WHO ought to seek for death, as the remedy of the troubles in age.*

‘Ος^p χρη^a διωκειω ὁ θανατος, ὡς ὁ ἐν ὁ γηρας κακος φαρμακον.

2. The definition is entirely worthy of praise, as having all things which *a good definition should have.*

Πανυ επαινος αξιος ὁ ὁρος, ὡς πας εχω ὅσος δει ὑγιης ὁρος εχω.

3. But *should not Vulcan pity Achilles, being the son of Thetis?*

‘Ο ‘Ηφαιστος δε ου δειε ελεεω^d, Θετις υἱος ειμι, ὁ Αχιλλευς^a;

4. And he said this, not that *he cared* about the poor, but because he was a thief, and had the bag, and carried the things that were put in it.

Ειπον δε ούτος, ουχ ὅτι περὶ ὁ πτωχος^b μελει αυτος, αλλα ὅτι κλεπτης ειμι, και ὁ γλωσσοκομον εχω, και ὁ βαλλω^{1h} βασταζω.²

5. Tell me plainly thus, what is this dress? or what *need had you of the journey* down?

Λεγω ούτωςι πως ἀπλως, τις ὁ στολη; τις^{ne} συ ὁ κατω πορεια δει⁵;

6. *I myself have a share in the service.*

Εμαυτου μετεστι ὁ διακονια.

7. My friends, a most excellent man is come to us; for *all men ought now to know* this man's deeds.

8. *I do not repent* that I killed your son, but that I did not kill you also.

9. You say a pleasant thing, if *I must first become* a musician and then *be* a wise man.

10. It has been written; Thou shalt not muzzle the ox treading out the corn. *Does not God care* about the oxen?

11. *I do not care about you.*

12. *Children ought to inherit* as well their parents' friendship, as their fortune.

13. *It is less allowable for princes,* than *for private persons,* to be unjust.

14. If you appear to them to speak the truth, *you will have no need of any things,* but go away, having taken your own things.

15. ¶ For he having a navy, *we need swift galleys,* that our force may sail safely.

16. I shall try to make *him,* who gives these things to us, never *to repent of his journey* to me.

17. *Ye must hate* those who write things contrary to law, and *think* no one of such things to be

Ανηρ φίλος, ἦκω ἐγὼ ἀνηρ ἀγαθός· νυν γὰρ ἡδὴ πᾶς ἀνθρώπος δεῖ εἰδῶ⁷ ὁ οὗτος ἔργον.

Οὐχ ὅτι ἀποκτείνω σὺ ὁ υἱὸς μεταμελεῖ ἐγὼ, ἀλλὰ ὅτι οὐ καὶ σὺ προσἀποκτείνω.⁸

Χαρίζεις λέγω, εἰ προτερον κιθαρωδὸς γίνομαι⁹, καὶ εἰτα εἰμι σοφὸς χρῆ.

Γράφω· Οὐ φιμῶ βούς ἀλοῶ. Οὐ περὶ ὁ βούς¹⁰ μελεῖ ὁ Θεός;

Οὐδεὶς¹¹ ἐγὼ μελεῖ σὺ.¹²

Πρέπει ὁ παῖς, ὥσπερ ὁ οὐσία¹³, οὕτω καὶ ὁ φίλια ὁ πατρικὸς κληρονομεῶ.

Ὁ βασιλεὺς ἤττον ἐξέστιν ἀδικεῶ¹⁴, ἢ ὁ ἰδιωτῆς.

Ἄν δοκεῶ¹⁵ ἀληθῆς¹⁶ λέγω ἐκεῖνος, οὐδεὶς¹⁷ σὺ δεῖ πράγμα, ἀλλὰ λαμβάνω¹⁸, ἀπειμι, ὁ σεαυτοῦ.

Δεῖ γὰρ, ἐχὼ ἐκεῖνος ναυτικὸς, καὶ ταχὺς τριηρης ἐγὼ, ὅπως ἀσφαλῶς ὁ δυναμὶς¹⁹ πλεῶ.

Ὁ²⁰ μὲν οὗτος δίδωμι ἐγὼ, πειραῶ²¹ ποιεῶ, μηποτε μεταμελεῖ²² ὁ πρὸς ἐγὼ ὁδός.

Χρῆ σὺ μισεῶ ὁ ὁ παρανομὸς γράφω²³, καὶ μηδεὶς μικρὸς ἡγεομαι εἰμι ὁ τοι-

small, but every one exceedingly great.

18. *It becomes all persons to make libations, and to sacrifice, and offer first fruits, chastely, and not disorderly, nor carelessly, nor meanly, nor beyond their ability.*

19. Do ye wish that we should lay a fine on those who do not do this, or *are you far from desiring it?*

20. Sending out the sheep one by one into the pasture, having commanded the ram, what things *he had to do* for me.

21. *You may use, as winter quarters for the army, Lemnos, and Thasos, and Sciathos, and the other islands in this place; in which there are harbours, and corn, and all things which are necessary for armies.*

22. For Jupiter, having begot Hercules and Tantalus, made the one immortal, on account of his virtue, and punished the other with the severest sufferings, upon account of his wickedness; of which examples, *we making use, should aim at excellence.*

23. The people answered to him, We have heard from the law, that Christ remains for ever; and how dost thou say that the son of man *must be lifted up?*

ουτος, αλλα εκαστος υπερ-
μεγεθης.

Σπενδω, και θυω, και
απαρχομαι, εκαστος προσ-
ηκει, καθαρως, και μη επι-
στυρμενως, μηδε αμελως,
μηδε γλισχρως, μηδε υπερ
δυναμεις.*

Βουλομαι ζημια ο μη
ποισω^{1h} γραφω², η πολυς γε
δει;

Μονος^{pl} παρημι⁶ ο προ-
βατον ες ο νομη, εντελλω^{ms}
ο κριος, ο ποσος χρη² πρασ-
σω αυτος υπερ εγω.⁶

Υπαρχει συ^{pl} χειμαδιος⁶
χραομαι ο δυναμεις, Αημνος,
και Θασος, και Σκιαθος, και
ο αλλος ο εν ουτος ο τοπος
νησος εν ος και λιμην, και
σιτος, και ος² χρη στρατευ-
μα πας υπαρχω.

Ζευς γαρ Ηρακλης και
Τανταλος γενναω⁵, ο μεν,
δια ο αρετη², αθανατος ποι-
εω, ο δε, δια ο κακια, ο με-
γας τιμωρια κολαζω· ος
χρη παραδειγμα κραομαι,
ορεγω^{ms} ο καλοκαγαθια.⁶

Αποκρινομαι^p αυτος ο
οχλος, Εγω ακουω⁵ εκ ο
νομος, οτι ο Χριστος μενω
εις ο αιων· και πως συ λεγω,
οτι δει υψωω⁵ ο υιος ο αν-
θρωπος;

24. How then will you be of no consequence? *who are required to be* of consequence in those things alone that are in your power, in which *you may* be most worthy.

25. If he who censures those who write to instruct, would consider these things particularly, *I think* he would no longer take the contemplation of the present subjects to be superfluous and useless.

26. *We must learn* from nothing else than art, this most important thing, that there are some of the things in writing, which depend on nature alone.

27. It is doubtful whether *those animals which are called irrational have* not some share of reason; for perhaps, although all partake not of that which is uttered by the voice, which they name enunciative, yet they do of that which is in the mind, which they call internal, some more and some less.

28. Si bonum aliquem amicum paraturi simus, *nos ipsos bonos oportet esse, et dicere pulchra et facere.*

29. Sive æs, sive aurum dicaveris, aliis quidem aliquando possessionem et prædam dicaveris: *deo vero parva est cura aurificum tuorum.*

Πως δε ουδεις ουδαμος^β ειμι; ὅς εν μονος ειμι τις δει ὁ επι συ^δ, εν ὅς εξεστι συ ειμι πολυς^β αξιος.

Ει ούτος επιλογιζομαι^δ κατα εαυτου^{ρνε}, ὁ^α ὁ^δ χρηστομαθων επιτιμαω^η, εκ αν επι, εγω δοκει, περισσος και αχρηστος ὁ επι ὁ^β προκειμαι^{ηβ} ἡγεομαι⁵⁰ θεωρια.

Ὁ δε κυριος^α τε και αυτος, ὁ^{νε} ειμι^ι τις ὁ εν λογος^{ρ1} επι μονος ὁ φυσις^δ, ουκ αλλοθεν εγω, η παρα ὁ εκμανθανω^δ δει.

Ει μεν μηδολως λογος μετεστι ὁ αλογος ονομαζω^η ζων, αδηλος ειμι· ισως γαρ, ει και του μη κατα ὁ , ὅς και προφορικος ονομαζω, αλλα ὅγε κατα ὁ ψυχη, ὅς ενδιαθετος καλεω, μετεχω πας^{νε}, ὁ μεν μαλλον, ὁ δε ἥττον.

CHAP. XXXII.

A substantive with a participle, whose case depends upon no other word, is put in the genitive absolute; sometimes by the Attics, in the accusative; very seldom in the dative.

—— The participles of impersonal verbs are often used absolutely in the nominative.

Quibuslibet verbis additur, &c.

Et Atticè, accusativus, &c. *Eton.*

Genitivus absolutè, &c. *Wetten.*

A substantive with a participle, &c.

The participles of, &c. *Bell.*

Ablativus absolutè sumptus, &c.

Sometimes an accusative, &c. *Holmes.*

1. *THE daughter of Herodias having entered, and danced, and pleased Herod and those that sat with him, the king said to the damsel, ask of me whatsoever you will, and I will give it to you.*

Εισερχομαι⁶ ὁ θυγατηρ
ὁ Ἡρωδίας, καὶ ὀρχεομαι^δ,
καὶ ἀρεσκω^δ ὁ Ἡρωδης^δ
καὶ ὁ συνανακειμαι· εἶπον ὁ
βασιλεὺς ὁ κοῤῥασιον, αἰτεω^δ
ἐγὼ ὅς εἰαν θελω, καὶ διδω-
μι³ συ.

2. Son, how will you learn justice here, your masters being there?

Ὁ δικαιοσύνη, ὦ παῖς,
πὼς μανθανω^{τμ3} ἐνθαδε, ἐκεῖ
εἰμι συ^δ ὁ διδασκαλός;

3. *Delos being purified by the Athenians, in this war, and the sepulchres having been removed; as many as were of those who had died in the island, above the half appeared to be Carians.*

Δηλός^τ καθαιρω^{π1} ὑπὸ
Ἀθηναίους^ς ἐν ὅδε ὁ πολέ-
μος, καὶ ὁ θήκη ἀναιρεω^δ.
ὅσος εἰμι ὁ θνησκω^η ἐν ὁ
νήσος, ὑπὲρ ἡμισυς^{ane}
Καρ φαίνω.^{ρ6}

4. When you see any one weeping in grief, either when his son is

Ὅταν κλαίω εἰδω⁶ τις ἐν
πένθος, ἢ ἀποδημεῶ τέκνον,

going abroad, or when he has lost his property, beware lest the appearance may take you in.

5. *It being of great importance to the army, that the general should take care of his own safety, for the good of all.*

6. *When God gives his assistance, malice has no power; and when he does not give it, labour is in vain.*

7. *The Grecians having three fleets worth attention; that which you have, and ours, and that of the Corinthians.*

8. *The sum of all these is, almost, fifteen talents.*

9. *The year being past.*

10. *The man having done this.*

11. *Many of them also fled to the mountains, as expecting that Alexander would not come to them at least.*

12. *The people voted to make war; but when they had determined on it, it was impossible for them to begin immediately, being unprepared.*

13. ¶ *Having before shown the things, which make writings great and sublime, it is manifest, that the contrary of these will make them mean and vulgar.*

14. *Fathers restrain their sons from bad associates; the society*

η απολλυμι⁷ ὁ^{p1a} ἑαυτου, προσεχω μη συ ὁ φαντασια συναρπαζω.⁵

Πολυ διαφερει ὁ στρατευμα, ὁ στρατηγος ὁ ἑαυτου σωτηρια⁸, ὑπερ ὁ κοινος^{ps}, φειδω.^m

Θεος διδωμι, μηδεις ισχυω φθονος· και μη διδωμι, μηδεις ισχυω πονος.

Τρεις^a ειμι λογος αξιος ὁ Ἑλλην^d ναυτικον· ὁ παρα συ^{pd}, και ὁ ἡμετερος, και ὁ Κορινθιος.

Οὗτος κεφαλαιον πας γιγνομαι, μικρος λειπω, πεντεκαιδεκα ταλαντον.

Παρειμι⁶ ενιαυτος.^d

Ὡς ὁ ανηρ^a οὗτος ποι-εω.⁵

Πολυς αυτος και εις ὁ ορος καταφευγω⁶, ὡς προς οὗτος γε ουχ ἡκω³ Αλεξ-ανδρος.^a

Ὁ πληθος ψηφιζω^{mp1} πολεμεω· δοκει^{p7} δε αυτος, ευθυς μεν αδυνατος^{pne} ειμι επιχειρεω, απαρασκευος^{p1d} ειμι.

Προ ὑποδεικνυμι^{p7} ὁ, ὅσος ευγενης και ὑψηλος εργαζομαι ὁ λογος, δηλος, ὡς ὁ εναντιος^p οὗτος ταπεινος ποιω³ και ασχημων.

Ὁ υἱεὺς ὁ πατηρ ειργω απο ὁ πονηρος ανθρωπος·

of the good *being* an exercise of virtue, but *that* of the bad, a destruction.

15. *Two things being good to all men; the leading one, and greatest of all, to be successful; the other, less than this, but the greatest of other things, to intend well.*

16. *The earth being torn open from its depths, Tartarus itself exposed to view, and the whole world receiving a commotion and a rent; all things together, heaven, hell, things mortal, and immortal, together combat and share the danger in the fight.*

17. I remember, not long since, how he was quite terrified, and this too, *they being but three.*

18. O ye worst of Lydians, and Phrygians, and Assyrians, know thus, that *I will not cease.*

19. And I blame Bacchus truly, because, having conquered you in a sea fight, he metamorphosed you, *when he ought* only to have held you under his own power.

20. He prayed to the gods simply to give the things that were good, as *the gods know* best, what kind of things are good.

21. If you esteem a pot, remember that it is but a pot that you esteem; and thus, *when it is*

ὥς ὁ μὲν ὁ χρηστός ὁμιλία¹ ασκησίς ἐμὶ ὁ ἀρετῇ, ὁ δὲ ὁ πονηρός, καταλυσίς.

Δύο ἀγαθὸς εἰμὶ πᾶς ἀνθρώπος· ὁ μὲν ἡγεῖομαι, καὶ μέγας πᾶς, ὁ² εὐτυχῶ³· ὁ δὲ εὐλαχὺς μὲν οὗτος, ὁ δὲ ἄλλος μέγας, ὁ καλῶς βουλεύομαι.

Ἀναρρήγνυμι¹· μὲν ἐκ βάθρου γῆς, αὐτὸς δὲ γυμνω¹ Τάρταρος, ἀνατροπὴ δὲ ὅλος καὶ διαστασίς ὁ κόσμος λαμβανῶ² πᾶς ἅμα, οὐρανός, αἰδῆς, ὁ θνητός, ὁ ἀθάνατος, ἅμα ὁ τότε συμπολεμῶ καὶ συγκινδυνεύω μάχῃ.

Μνᾶσμαι¹, οὐ πρό πολλός, ὥς παντόιως εἰμὶ δεῖδω², καὶ οὗτος³, τρεῖς εἰμι.⁴

Ὡ κακὸς Λυδός, καὶ Φρυγῆ, καὶ Ἀσσυρίος, οὕτω γινώσκω, ὥς οὐδὲ παύω³ ἐγώ.

Καὶ μεμφομαι γὰρ ὁ Διόνυσος⁴, ὅτι, συ¹ καταναυμαχῶ⁵, μεταβάλλω⁶, δεῖ χειρῶ³ μόνον.

Εὐχομαι² πρὸς ὁ θεὸς ἁπλῶς ὁ ἀγαθὸς διδῶμι, ὥς ὁ θεός³ καλλίστα εἰδῶ⁷, ὁποῖος ἀγαθὸς εἰμι.

Ἀνχύτρα στεργῶ⁵, μνᾶομαι⁷ ὅτι χύτρα στεργῶ· καταγνυμι⁶ γὰρ αὐτός, οὐ

broken, you will not be troubled; if you dearly love your son, or wife, that you love but a mortal; and thus, *when he dies*, you will not be troubled.

22. They who are able purchase servants, that they may have them as fellow labourers; and acquire friends, as needing assistants; but they neglect their brothers, as if *friends could be made* of citizens, and not *made* of brothers.

23. And now *the play being over*, each of them having stripped off that gilded dress, and having put off his mask, and come down from his buskins, goes about poor and humble.

24. *Illa* hæc adhuc *dicente*, non expectavi ego finem verborum.

25. *His expositis*, felicitas in laudabilibus sit, an potius in honorabilibus rebus, videamus.

26. Hunc igitur Pertinacem, *nocte intempesta*, sopore correptis omnibus, Lætus atque Electus adeunt.

ταρασσω³· αν παιδιον σεαυτου καταφιλεω, η γυνη, οτι ανθρωπος καταφιλεω· αποδνησκω⁶ γαρ αυτος, ου ταρασσω.³

Οικετης μεν ο δυναμαι^h ωνεομαι, ινα συνεργος εχω· και φιλος κταομαι, ως βοηθος δεομαι· ο δε αδελφος⁸ αμελεω, ως περ εκ πολιτης μεν γιγνομαι φιλος^a, εξ αδελφος δε ου γιγνομαι.

Ηδη δε περας εχω ο δραμα, αποδυμι^{m5} εκαστος αυτος ο χρυσοπαστος εκεινος εσθης, και ο προσωπειον αποτιθημι^{m6}, και καταβαινω⁶ απο ο εμβαται, πενης και ταπεινος περιερχομαι.

CHAP. XXXIII.

The time *when* is commonly put in the genitive, sometimes in the dative; *how long*, in the accusative.

Quæ significant partem, &c. *Eton.*

Similiter et nomen, &c. *Wetten.*

Nouns of, &c.

Time is sometimes, &c. *Bell.*

Nomen temporis, &c. *Holmes.*

1. *DURING the night* they were proceeding thus.

‘Ο νυξ ούτως πορευομαι.

2. Before they were yet *many days* in Attica, the sickness began first to be among the Athenians.

Ειμι^b αυτος^{plc} ου πολυς πω ήμερα^a εν ό Αττικη, ό νοσος πρωτον αρχω^m γινομαι^d ό Αθηναιος.^d

3. In which time Moses was born, and was very beautiful; who was nourished *during three months*, in his father’s house.

Εν ός καιρος γενναω Μωσης, και ειμι αστειος ό Θεος^d ός ανατρεφω^d μην τρεις, εν ό οικος ό πατηρ.

4. Cyrus wept in silence *for some time*, and then spoke.

‘Ο Κυρος χρονος μεν τις σιωπη καταδακρυω, επειτα δε φθεγγομαι.

5. *In this month*, ye sent away Charidemus, having ten empty ships, and five talents of silver.

Ούτος ό μην^b, δεκα ναυς αποστελλω εχω Χαριδημος κενος, και πεντε ταλαντον αργυριον.

6. We ought to think that man most unhappy, who continues a *long time*, committing wickedness with impunity.

‘Οστις πολυς χρονος αδικεω ακολαστος μενω, ούτος δει νομιζω ό ατυχης.

7. If a law were made, that persons not eating should not be hungry, and not drinking, not

Ει νομος τιθημι⁵⁰, μη εσθιω μη πειναω, και μη πινω, μη διψαω, μηδε ριγοω

be thirsty, nor be cold *in winter*, nor warm *in summer*, no law could make men obey as to these things.

8. *On the first day* of the week, Mary Magdalene comes early to the tomb, and sees the stone taken from the tomb.

9. ¶ And having sailed from thence, *the next day*, we came over against Chios; and *the day after*, we put into Samos; and having staid in Trogyllium, *the next day*, we came to Miletus.

10. *The next day*, Cyrus sent the messenger; and the Armenian, and the Chaldeans sent with him, those whom they thought most fit, both to act along with him, and to speak properly of Cyrus.

11. The subject of the Odyssey is long; a person being *many years* abroad, and guarded by Neptune, and being alone.

12. Your servant, Menippus; and whence have you come to us? for you have not appeared *this long time* in the city.

13. They continued thus crowded *some seventy days*; then they dismissed the rest, except the Athenians, and whatever of the Sicilians and Italians were in the army.

ὁ χειμων^ε, μηδε θαλπω^μ ὁ θερος, ουδεις αν νομος δυναμαι^{ρδ} διαπρασσω^{μδ} ανθρωπος ουτος πειθω.^{μτ} ✓

Ὁ εἰς ὁ σαββατον^ρ, Μαρια ὁ Μαγδαληνη ερχομαι πρωι εἰς ὁ μνημειον, και βλεπω ὁ λιθος αιρω⁷ εκ ὁ μνημειον.

Και εκειθεν αποπλεω^δ, ὁ^δ επειμι^η, κατανταω αντικρυς Χιος· ὁ δε ἑτερος, παραβαλλω^δ εἰς Σαμος· και μενω^δ εν Τρογυλλιον, ὁ εχω^{μδ}, ερχομαι^δ εἰς Μιλητος.

Ὁ ὑστεραιος^δ, ὁ τε Κυρος πεμπω^ρ ὁ αγγελος· και ὁ Αρμενιος, και ὁ Χαλδαιος συνεμπω^ρ, ὅς ικανος νομιζω^ρ εἰμι, και συμπρασσω^δ, και ειπον περι Κυρος^ε ὁ προσηκον.^ρ

Ὁ Οδυσσεια μακρος ὁ λογος εἰμι· αποδημεω τις ετος πολυς, και παραφυλασσω ὑπο ὁ Ποσειδων, και μονος εἰμι. #

Χαιρω, ω Μενιππος· και ποθεν εγω αφικνεομαι; πολυς γαρ χρονος ου φαινω^μ εν ὁ πολις.

Ἡμερα μεν ἐβδομηκοντα τις ἔτω δαιταομαι^ρ αθροος. επειτα, πλην Αθηναιος, και ειτις^η Σικελιωτης η Ιταλιωτης συστρατευω^δ, ὁ αλλος αποδιδωμι.^{μδ}

14. Socrates having talked to these women before Crito, and having directed whatever things he pleased, came to us himself; and it was now near sunset, for he spent *a long time* within.

15. As he was asking these things, (Socrates) answered no more; but having remained quiet *a little time*, he moved, and the man uncovered him, and he fixed his eyes.

16. I say that five hundred of these should be Athenians, of whatever age you may think right, serving *an appointed time*, not *long*, but *as much* as may seem proper, in succession to each other.

17. It is said that Alcibiades, before he was *twenty years old*, conversed about these things with Pericles who was his tutor.

18. From the time that they leave the Ephebi, these live again *five and twenty years* thus.

19. Cyaxares, king of the Medes, continued drinking *that night*, in which Cyrus departed, as if fortunate; and, hearing much tumult, he thought that the other Medes, except a few, were in the camp.

Εκεῖνος, ἐναντίον ὁ Κρι-
των, ὁ Σωκράτης διαλεγο-
μαι^{ρδ} τε, καὶ ἐπιστελλω^δ
ἄσσα βουλομαι^ς, αὐτὸς
ἦκα^ς παρὰ ἐγώ^ς καὶ εἰμι
ἤδη ἐγγυς ἥλιος δυσμῇ^ρ,
χρόνος γὰρ πολὺς διατρίβω
ἐνδόν.

Οὗτος ἐρομαι αὐτός, οὐ-
δεὶς ἐτι ἀποκρίνομαι· ἀλλὰ
ὀλίγος χρόνος διαλείπω^δ, κι-
νεῶ^ρ τε, καὶ ὁ ἀνὴρ αὐτὸς ἐκ-
καλύπτω αὐτός, καὶ ὁς ὁ
ὄμμα ἴσθημι.

Οὗτος δὲ Ἀθηναῖος φημι
δεῖ εἰμι πεντακοσίοι, ἐξ ὧς
ἀν τις σὺ ἡλικία καλῶς ἔχω
δοκεῖ, χρόνος τακτὸς στρα-
τεύω^μ, μὴ μακρὸς οὗτος,
ἀλλὰ ὅσος ἀν δοκεῖ κα-
λῶς ἔχω, ἐκ διαδοχῇ ἀλλή-
λων.^δ

Λέγω, Ἀλκιβιάδης, πρὶν
εἰκοσὶν ἐτος^δ εἰμι, Περικλῆς
ἐπιτροπὸς μὲν εἰμι^ρ ἐαυτοῦ,
τοιοῦς δὲ διαλεγομαι.^{ρδ}

Ἀπὸ ὧς ἀν ἐξερχομαι^δ
χρόνος ἐκ ὁ Ἐφεβοί, οὗτος
αὐτὸς πεντε καὶ εἰκοσι ἐτος
διαγῶ ὥδε.

Ὁ Κυαξάρης, ὁ ὁ Μήδος
βασιλεὺς, ὁ μὲν νυξ ἐν ὧς
ἐξερχομαι^δ ὁ Κυρὸς, αὐτὸς
τε μεθύσκω^μ, ὥς ἐπὶ ευτυ-
χίᾳ^δ καὶ ὁ ἄλλος δὲ Μήδος
οιομαι^ς παρῆμι ἐν ὁ στρατο-
πέδον, πλὴν ὀλίγος, ἀκούω
θορυβὸς πολλός.^δ

20. Vestem indueris non modo vilem, sed eandem, quoque *æstate et hyeme*.

21. *Postridie* Tigranes ipse aderat.

22. Quum vero advenerit finis, non oblivione inhonorati jacent, sed memoria *per omne tempus* celebrati florent.



CHAP. XXXIV.

The question *whither?* is commonly answered by *εις*, or *προς*, with the accusative: *where?* by *εν*, with the dative: *whence?* by *εκ* or *απο*, with the genitive: and *by* or *through what place?* by *δια*, with the genitive.

Adverbs in *θι* and *σι* are used to signify *at a place*: in *δε*, *σε*, or *ζε*, *to a place*: and in *θεν* and *θε*, *from a place*: *δε* is also added to accusatives, to signify *to a place*.

The distance to one place from another, is put in the accusative.

Græci sæpissime in locis, &c.

Aliquando usurpant, &c.

Δε ita additur, &c. *Eton*.

Nomen spatii, &c.

Nomen loci, &c. *Wetten*.

The distance of one, &c.

To the names of towns, &c.

The prepositions are sometimes, &c.

The Greeks often change, &c. *Bell*.

Ad locum, in, aque, &c. *Holmes*.

1. AND now send men to *Και νυν πεμπα^δ εις Ιερ-
Joppa. πη ανηρ.*

2. And having got up *from thence*, he comes *into the coasts of Judea, by the farther side of Jordan*.

3. The bees always obey their leader willingly; and wherever he stays, no one departs *from thence*.

4. They were about *twenty or thirty furlongs* distant.

5. But let us see Gniphō the usurer, if you please; he does not live *far off*, and his door itself is open to us.

6. The next day they set out early, and advanced about *twenty furlongs*.

7. For after they came *to their father's old monument*.

8. Having begun *from Galilee, to this place*.

9. And then he led me away *to a certain place, darker than the other*.

10. ¶ I do not think it necessary now, that ye should go so long a way *to Jerusalem, to the city of our enemies*.

11. Epicharmus and Phormis began to make fables. This then came first *from Sicily*. And Crates first began, of those *at Athens*, to make discourses or fables.

12. After this, Jesus began to show to his disciples, that he must

Κακειθεν ανιστημι^δ, ερχομαι εις ο οριον ο Ιουδαια, δια ο περαν ο Ιορδανος.

Ο ηγεμων αει ο μελισσα εκουσιος πειθω^μ. οπου δε αν μενω, και ουδεις απερχομαι εντευθεν.

Απεχω^{α2} οσος εικοσιν η τριακοντα σταδιον.

Εγω δε, ει δοκει Γνιφων ο δανειστης ειδω^δ ου μακρος (οδος) δε και ουτος οικω, ανοιγω^{7P} αυτος εγω ο θυρα.

Ο υστεραιος, πρωι πορευομαι², και προερχομαι^δ ως εικοσι σταδιος.

Επει γαρ ερχομαι^δ (προς)πατηρ αρχαιοςταφος.

Αρχομαι^δ απο ο Γαλιλαια εως ωδε.

Και δη απαγαγ² εγω προς τις χωριον, ο αλλος ζοφερος.

Ου εγω δοκει νυν επειγω, συ εις Ιεροσολυμα πορευομαι, εις ο ο εχθρος πολις, μακρος ουτως οδος.

Ο^{ne} μυθος ποιω Επιχαρμος και Φορμις αρχω. Ο^{ne} μιν ουν εξ αρχη εκ Σικελια ερχομαι.^δ Ο δε Αθηνησι Κρατης πρωτος αρχω ποιω λογος η μυθος.

Απο τοτε αρχω^μ ο Ιησους δεικνυω ο μαθητης αυ-

depart *to Jerusalem*, and suffer many things from the elders, and high priests, and scribes.

13. Bring forward another; or rather these two; that laughing man *from Abdera*, and that weeping one *from Ephesus*; for they are willing themselves to be sold together.

14. Odenatus the Palmyrenian, a man at first obscure and unknown, soon humbled him from his insolence, after he had come *home* again, and was raised to great vanity.

15. Do not hesitate to go *a long way*, to those that promise to teach any thing useful.

16. Paul had resolved to sail by Ephesus, lest he might have any delay *in Asia*; for he was hastening to be *in Jerusalem*, against the day of Pentecost. And *from Miletus*, having sent to Ephesus, he called to himself the elders of the church.

17. I send you who have been taken *home*, and I give you leave to consult with the other Chaldeans, whether you will fight with us, or be friends.

τος, ὅτι δεῖ¹ αὐτος, εἰς Ἱεροσόλυμα ἀπερχομαι⁶, καὶ πολὺς πασχῶ⁶ ὑπὸ ὁ πρεσβυτερός⁸, καὶ ἀρχιερεὺς, καὶ γραμματεὺς.

Ἄλλος παραγαγὼν⁷ μάλλον δὲ ὁ^{dual} δυὼ οὗτος· ὁ γελαῶν ὁ Ἀβδηροθεν, καὶ ὁ κλαίῳ ὁ ἐξ Ἐφεσος· ἅμα γὰρ αὐτος πιπρασκῶ⁷ βουλομαι.

Οὗτος μὲν οἰκαδὲ αὐθις ἀφικνεομαι^{p7h}, καὶ πρὸς ἀλαζονείᾳ αἰρῶ^{p5h} πολὺς, ἀποπαύω οὐκ ἐς μακρός^f ὁ φρυαγμα Οδενάθος ὁ Παλμυρηνός, ἀνὴρ ἀφανὴς μὲν τὰ πρῶτα καὶ ἀγνώστος.

Μὴ κατοκνεύω μακρὸς ὁδὸς πορευομαι, πρὸς ὁ διδάσκω τις χρησίμος ἐπαγγελλῶ.^m

Κρίνω ὁ Παῦλος παραπλεῶ⁵ ὁ Ἐφεσός^{af}, μηποτέ γινομαι^{p5s} αὐτὸς κατασχέσις ἐν ὁ Ἀσία· σπεύδω γὰρ, εἰς ὁ ἡμέρα ὁ πεντηκοστή, γινομαι⁶ ἐν Ἱερουσαλὴμ. Ἀπο δὲ ὁ Μιλητός^f πεμπῶ⁶ εἰς Ἐφεσὸς μετακαλεῶ ὁ πρεσβυτερός ὁ ἐκκλησία.

Ἐγὼ ἀφίημι συ^{p1} οἰκαδὲ, ὁ λαμβάνω^h, καὶ δίδωμι συ συν ὁ ἄλλος Χαλδαῖος βουλευομαι⁵, εἴτε βουλομαι πολεμεῶ ἐγώ, εἴτε φίλος εἰμι.

18. Descenditque post finem annorum ad Achab *in Samariam*.

19. Sed mihi neque *domo* exeunti mane, dei signum adversatum est, neque quando hic ascende-
bam.

20. Laudaverit jure aliquis illum *Athenis* legislatorem, qui vetuit parentem a filio ali, quem nullam artem edocuisset.

CHAP. XXXV.

The price or measure of any thing is put in the genitive; sometimes, the price is put in the dative.

Nomina etiam, &c.

Pretii, &c. *Wetten*.

Nouns of measure, &c.

The price is sometimes, &c. *Bell*.

Laus et, &c. uti et mensura, &c. *Holmes*.

1. THE gods sell all good things to us *for labours*.

Ὁ πονος πωλεω εγω-
πας ὁ αγαθος θεος.

2. If this man be willing to give you, for *two-pence* at most.

Ην εθελω συ αποδιδω-
μι^{m6} ούτος, ὁ μεγας^{ne} δυο
οβολος.

3. Consider, that calmness is purchased *at so much*, firmness *at so much*, but nothing is got gratis.

Επιλεγω, ὅτι τοσουτος
πωλεω απαθεια, τοσουτος
αταραξια, προικα δε ουδεις
περιγινομαι.

4. The fruits of the palm-trees being *six fingers* in size.

Φοινιξ καρποςⁿ κατα ὁ
μεγεθος ἐξ δακτυλος ειμι.

5. Ye know that ye were not redeemed *with corruptible things, silver or gold*, from your vain conversation.

Ειδεω^{m7} ὅτι ου φθαρτος^a,
αργυριον η χρυσιον, λυτρω^b
εκ ὁ ματαιος συ αναστρο-
φη.

6. Of which things some persons having received small parts from him gratis, sold them to others for a *great price*.

7. I brought you an anchor for *five drachmæ*.

8. ¶ They say unto him; Shall we, having gone, buy *two hundred penny worth* of bread, and give them to eat.

9. Tell me, says he, Tigranes, *at what price* you would purchase to get your wife again? Cyrus, says he, I would purchase *with my life*, to preserve her from slavery.

10. Anacreon having received five talents as a gift from Poly-crates, after he had spent two nights in anxiety about them, returned them, saying, that they were not worth *the anxiety* which they created.

11. Nicias, Nicerati filius, dicitur præfectum fodinis argenteis emisse *talento*.

12. Neque si quid emam, si vendat minor triginta annis interrogabo *quanti* vendit?

Ὅς τις μικρὸς μέρος πα-
ρα ἐκεῖνος προικὰ λαμβαν-
ων⁶, πολὺς ὁ ἄλλος πωλεῶ.²

Ἀγκυρὰ κομίζω πεντε
δραχμῇ.

Λέγω αὐτός· Ἀπερχο-
μαι⁶ ἀγοράζω⁵ διακοσιοὶ
δηνάριον ἄρτος², καὶ διδά-
μι⁶ αὐτὸς φαγῶ.

Σὺ δέ, φημι², ὦ Τιγράνης,
λέγω⁶ ἐγὼ ὅποσος ἀν πρια-
μαι⁰ ὥστε ὁ γυνὴ ἀπολαμ-
βανῶ⁶; Ἐγὼ μὲν, φημι, ὦ
Κυρός, καὶ ἀν ὁ ψυχῇ⁸ πρι-
αμαι⁰, ὥστε μηποτε λα-
τρευσῶ⁵ οὗτος.²

Ἀνακρεῶν δωρεὰν παρὰ
Πολυκράτης λαμβανῶ⁶ πεν-
τε τάλαντον, ὥς φροντίζω⁵
ἐπὶ αὐτός^d δύο νύξ⁸ dual,
ἀποδίδωμι αὐτός, εἰπον, οὐ
τιμαῶ^{plf} αὐτός ὁ ἐπὶ αὐτός^d
φροντὶς.

CHAP. XXXVI.

A preposition often governs the same case, in composition, that it does without it.

Prepositions in composition, &c. *Bell.*

Verba cum præpositionibus, &c. *Holmes.*

1. *HAVING* gone out of the city.

Εξελθων^{Pl} ὁ πολίς.

2. It is not safe to say such things; lest *we may get* some trouble *from our prating*.

Οὐκ ἀσφαλὴς λέγω ὁ τοιοῦτος· μὴ καὶ τις κακὸς ἀπολαύω^δ ὁ φλυαρία.

3. And in human reason, who would turn *from the enemy flying*?

Ἀνθρώπινος δὲ γνώμη, τίς ἀν φεύγω πολεμίου^{Pl} ἀποτρέπω;^m

4. *Send to Simon*, who is surnamed Peter. He lodges with one Simon a tanner, who has his house by the sea-side; he shall tell thee what thou must do.

Μεταπέμπω^{mδ} Σίμων, ὃς ἐπικαλεῶ Πέτρος. Οὗτος ξενίζω^m παρὰ τις Σίμων βυρσεύς, ὃς εἰμι οἰκία παρὰ θάλασσαν· οὗτος λαλεῶ σὺ τίς δεῖ ποιεῶ.

5. Why *do ye also transgress the commandments* of God, by your tradition?

Διὰ τί καὶ σὺ παραβαίνω ὁ ἐντολὴ ὁ Θεός, διὰ ὁ παραδοσίς^a σὺ;

6. She, having taken the sword, *killed herself before her husband*.

Λαμβάνω^δ, ὁ ξίφος, ἑαυτοῦ προαναιρέω^δ ὁ ἀνὴρ.

7. Remember, that if *you abide in the same things*, those who *laugh against you* at first, shall admire you at last; but if you be over-

Μνᾶσθαι^{P7}, ὅτι εἰ μὲν ἐμμένω^δ ὁ αὐτός, ὁ καταγελαῶ^h σὺ πρότερον, οὗτος σὺ ὕστερον θαυμάζω· εἰ

come by them, you shall receive double ridicule.

8. All the maids about her *rose up along with her*.

9. Stranger, I have all justice from you, since *you condemn yourself* to death.

10. ¶ If two consonants chance *to be added to a short vowel*, they will make the syllable long.

11. Folly is *joined to riches* and *powers*, and *follows with them*; and with it, incontinence.

12. Those who are ignorant of wisdom and virtue, but *spend their whole time in revels* and the *like*, sink downwards, and err through life.

13. And Jesus having seen her, said unto her; Woman, *thou art loosed from thine infirmity*; and he *laid* his hands *on her*, and immediately she was made straight, and continued glorifying God.

14. Critias and Alcibiades, whilst *they were with Socrates*, were able to govern their bad inclinations; but *being separated from him*, Critias having fled into Thessaly, *associated there with men using* iniquity rather than justice.

15. First then, I am right to answer to the first falsehoods,

δε ἤγταω^δ αὐτος^ε, διπλοῦς προσλαμβάνω^μ καταγελῶς.

Συνανιστήμι^δ μὲν αὐτος πας ὁ ἀμφὶ αὐτος.^α

Ἐχω, ὦ ξείνος, παρὰ σὺ πας ὁ δίκη, ἐπεὶ δὴ σεαυτοῦ καταδικάζω θάνατος.^υ

Εἰ συμβαίνω^θ βραχὺς φωνῆς δύο συμφωνος^η ἐπιφέρω^δ, μακρὸς ποιεῶ^θ ὁ συλλαβή.

Συντάσσω^γ, καὶ συνακολουθεῶ ὁ μὲν πλοῦτος καὶ ὁ δυναστεία ἀνοία, καὶ μετὰ οὗτος, ἀκολασία.

Ὁ φρονήσις καὶ ἀρετὴ ἀπείρος, εὐωχία δὲ καὶ ὁ τοιοῦτος αἰεὶ συνειμι^η, κατὰ φέρω^μ, καὶ πλανῶ^μ διαβίος.^ς

Εἶδω^δ δὲ αὐτὸς ὁ Ἰησοῦς, εἶπον αὐτὸς· Γυνή, ἀπολυῶ^γ ὁ ἀσθενεῖα σὺ· καὶ ἐπιτίθημι αὐτὸς ὁ χεῖρ, καὶ παραχρημα ἀνορθοῶ^δ, καὶ δοξάζω ὁ Θεός.

Κριτίας καὶ Ἀλκιβιάδης, ἕως μὲν Σωκράτης συνειμι^{ε dual}, δυναμῶ^ς ὁ μὴ καλὸς ἐπιθυμία^ς κρατεῶ· ἐκεῖνος δὲ ἀπαλλασσω^δ, Κριτίας μὲν φεύγω^δ εἰς Θέτταλια, ἐκεῖ συνειμι ἄνθρωπος ἀνομία μᾶλλον ἢ δικαιοσύνη χραομαι.

Πρῶτον μὲν οὖν, δίκαιος εἰμι ἀπολογεομαι^ς πρὸς ὁ

which have been spoken against me, and to the first accusers; and then, to the latter falsehoods, and the latter accusers.

16. You need not wonder, my friend, for, *having been* lately with *Homer* and *Euripides*, I know not how I was filled with their words, and the verses come of their own accord into my mouth.

17. Ajax, if you, being mad, killed yourself, why do you blame Ulysses? And lately *you did* not even *look towards* him, when he came to consult the prophet, nor did you deign *to speak to a man* that was *your fellow-soldier* and *companion*.

18. Socrates taught his associates *to refrain from things impious, unjust, and shameful*, not only when they would be seen by men, but also when they would be in solitude.

19. *Sibi met ipsi multa deesse; præpositum vero civitati, si non omnia perficiat, quæ civitas velit, ob id pænæ subiectum esse, nonne hoc ingens est amentia?*

20. *Ego vero cum Diis versor, versor cum hominibus honestis; nec ullum præclarum facinus, sive divinum sive humanum, absque me perpetratur.*

πρωτος εγω ψευδος κατηγορειω^h, και προς ο πρωτος κατηγορος· επειτα δε, προς ο υστερος^{ne}, και ο υστερος.

Μη θαυμαζω⁵ⁿ, ω εταiros, νεωστι γαρ Ευριπιδης και Όμηρος συγγινομαι^o, ουκ ειδα^{m7} οπως αναπληθω^o ο επος, και αυτοματος εγω ο μετρον επι ο στομα^h ερχομαι.

Ει συ μαινω^{o6}, ω Αιας, σεαυτος φονευω, τις αιτιαω ο Οδυσσευς; Και πρην ουτι προσεβλεπω^o αυτος, οποτε ηχω² μαντευομαι^{m3h}, ουτε προσειπον αξιω^o ατης συ στρατιωτης και εταiros.

Διδασκω ο Σωκρατης ο συνων, ου μονον οποτε υπο ο ανθρωπος οραω^o, απεχω^m ο ανοσιος, τε και αδικος, και αισχρος, αλλα και οποτε εν ερημια ειμι.

CHAP. XXXVII.

The genitive case of a substantive is often put absolutely, the former substantive, *ἐνεκα*, *χαριν*, *εκ*, *εξ*, or some case of *τις* or *εις* being understood.

Ponitur genitivus, &c.

Genitivus per se, &c.

Mutatur nominativus post verbum, &c.

Aliquando solus genitivus, &c. *Eton.*

Nomina etiam, &c. *Wetten.*

Sometimes the first substantive, &c.

Sometimes the cause, &c.

Sometimes the accusative, &c.

Sometimes the nominative after the verb, &c.

Many verbs seem, &c. *Bell.*

Genitivus sæpe ponitur, &c. *Holmes.*

1. CYRUS, having heard this, pitied him *on account of the misfortune.*

‘Ο Κυρος, ακουω⁵, ὁ παθος οικτειρω αυτος.

2. He loves him *for his virtue.*

Φιλεω αυτος ὁ αρετη.

3. There stood by the cross of Jesus, his mother, and his mother's sister, Mary the *wife of Cleophas.*

‘Ιστημι⁸ παρα ὁ σταυρος^d ὁ Ἰησους, ὁ μητηρ αυτος, και ὁ αδελφη ὁ μητηρ αυτος Μαρια ὁ ὁ Κλωπας.

4. It is not right to blame this man, *for the things that have been omitted*, so much as to commend him *for his ingenuity and diligence itself.*

Ουτος ὁ ανηρ ουχ ουτως αιτιαομαι ὁ εκλειπω^h, ὡς αυτος ὁ επινοια και σπουδη αξιος^{ne} επαινεω.

5. The fish called Cephalus is *one of those that live* in the fens.

Ο ιχθυς ὁ Κεφαλος ὁ εν ὁ ἐλος βιω^h ειμι.

6. Distant *many days' journey.*

Απεχω^h πλειων ἡμερα.

7. I admire *your virtue*.

8. Leading him out of the way, under some palm-trees, he ordered them to spread *some of the Median carpets* under him.

9. The king of the Romans, being now old, goes *to the house of a teacher*; but my king Alexander died when *thirty-two years* of age.

10. ¶ I think indeed that you are just, but not in any degree wise; and you seem to me yourself to know this; for you require money from no person *on account of his living with you*.

11. In the tent there was one of the captains, called Aglaitidas; a person who, as to his manner, *was one of the harsher men*.

12. When I shall have finished (the term or time) *of this mortal life*.

13. And learn also *from me*, my son, said he, these most important things; you should never attempt any thing, neither in yourself, nor with the army, against the sacrifices and auguries.

14. *O cause of much laughter!* But now who could look upon them so contemning other men? or who would believe, that, after a little time, the one shall be a captive, and the other shall have his head in a bag of blood?

Θαυμαζω συ.

Απαγα^δ αυτος ο ὁδ^{ος} εξω, ὑπο φοινιξ^α τις, ο Μηδικος πιλος ὑποβαλλω^δ κελευω αυτος.^δ

Ὁ Ῥωμαιος βασιλευς, γηρασκω ηδη, ες διδασκαλος φοιταω· ο δε εμος βασιλευς Αλεξανδρος δυο και τριακοντα ετος^β αποθνησκω.^δ

Εγω τοι συ μεν δικαιος νομιζω, σοφος δε ουδε ὅπως τιουν· δοκεω δε εγω και αυτος ούτος γιγνωσκω. ουδεις^α γαρ ουν ο συνουσια αργυριον πρασσω.^μ

Εν ο σκηνη τυγχανω² τις ειμι^η ο ταξιαρχος, Αγλαϊτιδας ονομα^η ανηρ, ο τροπος, ο στρυφνος ανθρωπος.

Επειδαν ο ανθρωπινος βιος τελευταω.⁵

Μανθανω^δ δε εγω, ω παις, και ὁδε, φημι, ο μεγας· παρα γαρ ιερον και οιωνος μητε εν σεαυτ^ςυ μηδεποτε, μηδε εν ο στρατια, κινδυνευω.^{5α}

Ω πολυς γελως. Αλλα νυν τις αν αυτος προσβλεπω^{5ο} ούτως ὑπερφρονεω ο αλλος^β; η τις αν πιστευω^{5ο}, ὡς μετα ολιγος, ούτος μεν αιχμαλωτος ειμι, ούτος δε ο κεφαλη εχω εν ασκος αιμα.

15. Then Ammon told a falsehood, saying that you were his son; for you were *the son of Philip*. *Alex.* Certainly *the son of Philip*. For being *the son of Ammon* I had not died.

Ουκουν ὁ Αμμων ψευδω^{m2}, λεγω ἑαυτου συ ειμι υἱος· συ δε Φιλιππος αρα ειμι. Αλεξ. Φιλιππος δηλαδη. Ου γαρ αν θνησκω Αμμων ειμι.

16. Si velles hospitem impellere, te, cum *in urbem ipsius* venisses, accipere, quid faceres?

17. Auscultabunt plurimi inhiantes, admirantes, et felicem prædicantes te *propter vim sermonum*, et patrem tuum *propter fortunam*.

CHAP. XXXVIII.

The dative is often put absolutely, especially after *αυτος*, *συν* being understood.

Subauditur ita *συν*, &c. *Eton.*

1. **MOREOVER**, the *epopœia* must have the *same* species with *tragedy*.

Ετι δε, ὁ εἶδος ὁ αὐτος δεῖ εἶχω ὁ ἐποποιῖα ὁ τραγωδία.

2. Bread and flesh bring us to this; and ye desire *the same thing with us*, but ye, wandering up and down through many round courses, hardly arrive at length, where we are long since come.

Εγω μεν αρτος και κρεας εις οὗτος αγω· συ δε εις μεν ὁ αὐτος εγω σπευδω, πολυς δε τις ἐλιγμος^a, ανω και κατω πλαναω^m, μολις αφικνεομαι, ὅποι εγω παλαι ἤκω.²

3. When the mind is intoxicated with wine, it suffers *the same things with chariots that have lost their charioteers*.

Ὅταν ὁ νους ὑπο οἶνος διαφθειρω^b, ὁ αὐτος πασχω ὁ ἄρμα, ὁ ὁ ἡνιοχος αποβαλλω.^{1h}

4. We do not search and examine common men, equally *with those who are of splendid race.*

5. They sailed immediately *with twenty-five ships.*

6. It appears to me to be a shameful thing for a man to suffer *the same things with the most stupid of animals.*

7. ¶ In one respect Sophocles would be the *same* kind of an imitator *with Homer*, for they both represent good men; in another, *with Aristophanes*, for they both represent men acting and doing.

8. About Egypt, two hundred triremes, *with their crews and passengers*, were destroyed; about Cyprus, an hundred and fifty; in Pontus, they lost ten thousand armed men of themselves and their auxiliaries.

9. If Thessaly had one man only, and Arcadia one man *thinking the same things with me*, not one of the Grecians would have suffered the present misfortunes.

10. Of writers, some made nothing more than a collection and transcript of the things composed by the ancients, as Euclid, and Democritus, and Proclinus: others, having selected small parts of the history of the ancients, to comment on, attempted to write books on the *same* subjects *with*

Ουχ ὁμοίως ἐξετάζω τε καὶ βασανίζω ὁ ἐπιτυχῶν ἀνθρώπος, ὁ ἐκ γένος λαμπρὸς.

Πλεῶν εὐθύς, πεντε καὶ εἰκοσι ναυς.

Δοκεῖ ἐγὼ αἰσχρὸς εἶμι ἀνθρώπος^d, ὁ αὐτὸς πασχῶ ὁ ἀφρων ὁ θηρίον.

Ὅς μὲν, ὁ αὐτὸς ἀν εἶμι^o μιμητῆς Ὅμηρος Σοφοκλῆς, μιμεομαι γὰρ ἀμφω σπουδαῖος· ὁ δὲ, Ἀριστοφάνης, πρᾶσσω γὰρ μιμεομαι καὶ δράω ἀμφω.

Περὶ μὲν Αἰγυπτὸς^a διακοσίοι τριηρης, αὐτὸς^d πληρωμα, διαφθείρω^b· περὶ δὲ Κύπρος^a, πεντηκοντα, καὶ ἑκατὸν ἐν ὁ Πόντος, μυριοὶ ὀπλιτῆς αὐτὸς καὶ ὁ συμμαχος ἀπολλυμι.

Εἰ εἰς ἀνὴρ μόνος Θετταλία, καὶ εἰς ἀνὴρ Ἀρκαδία ὁ αὐτὸς φρονέω ἐχῶ^b ἐγὼ, οὐδεὶς ὁ Ἕλληνα ὁ παρ-εἶμι κακὸς χρᾶσμαι^{p8i} αὖν.

Ὁ γραφῶ^{5h}, ὁ μὲν εὐδεις πολὺς ἡ συναγωγή καὶ μεταγραφὴ ὁ ὁ πρεσβυς συντιθῆμι^{5h} ποιεῶ, καθάπερ Εὐκλείδης, καὶ Δημοκρίτος, καὶ Προκλίνος· ὁ δὲ, μικρὸς κομιδὴ πρᾶγμα ὁ ὁ παλαιὸς ἱστορία ἀπομνημονεύω^b, εἰς ὁ αὐτὸς τόπος

them, as Annius, Medius, and Phœbion.

εκείνος επιχείρει συντίθηναι βιβλίον, καθάπερ Ἀννίος, τε καὶ Μηδῖος, καὶ Φοιδίων.

11. Quid enim defuit felicitatis illi, qui tales majores habuit, quales nemo alius, nisi quis *iisdem cum illo* ortus?

12. Magnam hostium multitudinem, *cum ipsis armis*, cepit.

CHAP. XXXIX.

The Greeks use μέλλω, with an infinitive, to express the future, both active and passive, which, in Latin, would be rendered by a participle of the future and the verb *sum*.

When an infinitive is joined, &c.

The infinitive after the verb μέλλω, &c. *Bell.*

Usurpantur verba infinita, &c. *Holmes.*

1. *HE is to be given up.* Μέλλω παραδίδωμι.
(tradendus est.)

2. Judas Iscariot the son of Simon, *who was about to betray him.* (traditurus erat.)
Ιουδᾶς Σίμων Ισκαριωτῆς, ὁ μέλλω^h αὐτὸς παραδίδωμι.

3. He was afraid that he *should be seen*, beginning to build the palace. (ne manifestus fieret.)
Φοβέω^{m2} ὅτι ὀπτομαι³ μέλλω², ὁ βασιλείον^{p1} οἰκοδομεῶ αρχομαι.

4. He said this, signifying by what death *he was to die.* (mori-turus erat.)
Οὗτος λεγώ², σημαίνω ποῖος θάνατος μέλλω ἀποβήσκαω.

5. Who having seen Peter and John *about to enter* into the
Ὅς, εἰδω⁶ Πέτρος καὶ Ἰωάννης μέλλω εἰσεῖμι εἰς ὁ

4. *We were walking* in the temple of Saturn, in which we beheld many other offerings. (deambulabamus.)

5. What a great desire have you raised in us, if these things are so? And *they are* so, said he. (se habent.)

6. I am prepared to obey the laws; but that I may not *inadvertently transgress* any thing through ignorance, I wish to learn this distinctly from you. (inscius transgrediar.)

7. He is worthy of praise, *who has first conferred a favour* on his friends. (prius bene fecerit.)

8. And *I am* not *ashamed to say* this; but be assured I would be ashamed to say, that, if ye stay with me I will pay you. (me pudet dicere.)

9. Because *we know* that the latter *is true*, our mind *falsely concludes* that the former *is* so likewise. (scimus esse,) (falsa ratione credit esse.)

10. Amongst whom also was Longinus, whose compositions *afford great benefit* to the studious. (conferunt.)

11. ¶ Be satisfied, Cyrus, said he, for though *I should* never *cease to look* at her, I could not be overcome, so as to do any of the things which I ought not to do. (desisterem contemplari.)

Τυχάνω περιπατῶ ἐν ὃ ὁ Κρόνος ἱερόν, ἐν ὃς πολὺς μὲν καὶ ἄλλος ἀνάθημα θεωρεῶ.²

Ὡς εἰς μέγας τις ἐπιθυμία ἐμβάλλω ἐγώ, εἰ οὗτος οὕτως ἔχω; Ἀλλὰ εἰμι, φημι, οὕτως ἔχω.

Ἐγὼ παρασκευάζω^{p7} μὲν πειθῶ^m ὁ νόμος· ὅπως δὲ μὴ διὰ ἀγνοίας^a λαμβάνω^b τις παρανομίαν^b, οὗτος βουλομαι σαφῶς μάθηναι^b παρὰ σοῦ.^p

Ἐπαινος ἀξίος, ὃς ἀνέβη¹ ὁ φίλος εὐεργετῶ.

Καὶ οὗτος μὲν οὐκ αἰσχύνομαι^m λέγων ὃ δε, ἣν μὲν παρὰ ἐγὼ, ἀποδίδωμι³, εὐίστημι ὅτι αὐτὸς αἰσχύνομαι^m — ἀνέειπον.

Διὰ ὅπερ εἶδεν^{7f} οὗτος ἀληθῆς εἰμι, παραλογίζομαι ἐγὼ ὅτι ψυχὴ καὶ ὁ πρῶτος ὥς εἰμι.

Ἐν ὃς καὶ Λογγίνος εἰμι, ὃς συγγραμμά εἰμι μέγας ὁ παιδείαν^b μεταποιεῶ^m ὅφελος φέρω.

Θαρρῶ, φημι, ὦ Κύρως, οὐδέ ἣν μηδέποτε παύσω^{m5} δεσμεύειν, ὡς μὴ κρατεῶ^{5a} ὥστε ποιεῶ τις ἰός^b μὴ χρῆ ποιεῶ.

12. Gadatas having heard these things, revived and spoke, *Could I then, said he, quickly make myself ready, before you depart?* (statim me parare.)

13. Do not ye forget hospitality to strangers; for by this some *have entertained* angels *un-awares*. (inscii acceperunt.)

14. And during the days, if *he perceived* his grandfather, or his mother's brother *to want* any thing, it was difficult that any one *should do it before him*; for whatever Cyrus could do, *he delighted to gratify* them. (perciperet indigere,) (quenquam in ea peragenda antevertere eum,) (lætabatur gratificari.)

15. *They knew* that Socrates, from the smallest possessions, *lived* most contentedly, and *was* most abstemious from all pleasures. (nōrunt vivere), (esse.)

16. And if ye will break these, or permit those who are breaking them, I predict to you, that *ye will insensibly give up* the government of the state. (imprudentes concedetis.)

17. *There happened* at the same time *to be* some thunder and rain, the season of the year being now near to the end of Autumn. (acciderunt.)

18. *I observed* that he neither *sacrificed* to the gods, nor *used*

Ακουω^δ ούτος^α ὁ Γαδα-
τας, αναπνεω τε και ειπον,
Αρα ουν, φημι, δυναμαι
αν συσκευαζω^ω φθανω^ε
πριν συ εξειμι;

Ὁ φιλοξεγια^ς μη επιλαν-
θαγομαι· δια ούτος^ς γαρ
λανθανω^δ τις ξενιζω^δ αγγε-
λος.

Ὁ δε ἡμερα^α εἰ τις^ς αισ-
θαγομαι^ω δεομαι η ὁ παπ-
πος, η ὁ ὁ μητηρ αδελφος,
χωλεπος εἰμι αλλος φθανω^δ
ούτος ποιω^ω· ὅστις γαρ
δυναμαι^ο ὁ Κυρος, ὑπερ-
χαιρω^ω αυτρος^α χαριζομαι.

Εἶδεω^ς Σωκρατης, απο
ελαχυς μεν χρημα, αυταρ-
κεστατα ζαω, ὁ ἡδονη^ς δε
πας συγκρατης εἰμι.

Εἰ δε και ούτος^ς κατα-
λυω^ω, η ὁ καταλυω^ω επιτρε-
πω^ω, προλεγω συ, ὅτι λαν-
θανω^ω ὁ πολιτεια^ς παραχω-
ρεω.^ω

Τυγχανω^ω βροντη^η τις
ἀμα γινομαι^ω, και ὕδωρ, ὁ
ετος προς μετοπωρον ηδη
εἰμι.

Καταμανθανω^ω αυτος
ουτε θυω ὁ θεος, ουτε μαν-

divination, but even *derided* those who did these things. (ediscebam sacrificare,) (uti,) (irridere.)

19. I know very well, that if this *was* so, *we should not have heard* that he was in Elatea, but upon our own borders. (esset,) (audivissemus esse.)

20. *Will you not first tell me, if you have perceived that I know* any allurement, which *I have not observed* myself to know? (non prius dices,) (senseris nōsse,) (scire ignoraverim.)

21. You could neither say, nor show to him greater tokens of faith, than what *you yourself have received* from us. (accepisti.)

22. If *he saw* me doing you any wrong, there are laws about all things, and punishments, and trials, and judgments, having severe and great penalties, and it was in his power to use all these. (lædere perciperit.)

23. I would be very grateful to the Deity, if I be not mistaken in the opinion, which *I have* of you. (habeo.)

24. And when *he ceased speaking*, he said unto Simon; Launch out into the deep, and let ye down your nets for a draught. (loqui desiit.)

25. When you will have met him, if *you perceive* that he wishes

τικη χρᾶσμαι, ἀλλὰ καὶ ὁ ποιεῶν¹ οὗτος καταγελαῶ.

Εὐ εἶδew^{m7}, ὅτι εἰ οὗτος οὕτως τυγχανw³ εἴw, οὐκ ἂν αὐτος ἀκουw²¹ ἐν Ελατεῖα εἰμι, ἀλλὰ ἐπὶ ὁ ἡμετερος ὄριον.⁴

Οὐκ ἂν φθάνw^o λεγw, εἰ τις αἰσθάνομαι^o φίλτρον ἐπιστάμαι, ὅς εἴw εἶδew⁷ λανθάνw^m ἐμαυτοῦ.⁸

Πιστος^{ne} αὐτος οὐκ ἂν μέγας οὐτε εἶπον^o ἂν, οὐτε δείκνυμι⁵⁰ ὅς⁸ αὐτος, σὺ τυγχανw¹ παρὰ εἴw λαμβάνw.⁷

Εἰ τις ἀδικῶ εἴw συ²¹ ὀβρῶ³, εἰμι νόμος περὶ πας⁸, καὶ τιμωρία, καὶ ἀγών, καὶ κρίσις, πικρὸς καὶ μέγας εἴw¹ ὁ ἐπιτίμιον, καὶ οὗτος ἐξέστι ἀπας χρᾶσμαι.

Πόλυς ἂν ὁ Θεὸς χάρις εἴw⁶⁰, εἰ μὴ διαμαρτανw⁶⁰ ὁ δοξά⁸, ὅς εἴw περὶ σὺ⁸ τυγχανw.

Ὅτε δὲ παύw^m λαλεῶ, εἶπον πρὸς ὁ Σίμων· Ἐπαναγw εἰς ὁ βάθος, καὶ χαλαζw³ ὁ δίκτυον σὺ²¹ εἰς ἀγρᾶ.

Ἐπειδαν συγγινομαι⁶ αὐτος, εἰ μὲν γινώσκω^h

to be our friend, you must plan it so, that *he may not appear to be* a friend to us. (velle sentias,) (non videatur esse.)

26. The same day, when *he heard that Cyrus was there, he led away* the army to him. (adesse audivit,) (deduxit.)

27. The most dreadful of all the evil was the despair, when any one *perceived that he was sick.* (sentiret ægrotare.)

28. Do you think, then, that there is so much pleasure from all these things, as from a person's perceiving that he is becoming better, and acquiring better friends? these things indeed *I always think.* (nunquam non existimo.)

29. And if sometimes I would even lift the water, and put it to my mouth, *I cannot suddenly wet* the edge of my lip, when flowing through my fingers, I know not how, it again leaves my hand dry. (præoccupo madefaciens.)

30. As then you know and are persuaded, that all persons should *be ready, willing to do* their duty, *I cease to speak of it.* (ultro velle,) (desisto loqui.)

31. When the Assyrian *knew* that the spies *were advancing,* he orders two or three chariots, and a few cavalry, to spring forth and fly. (perciperet accedere.)

αυτος φιλος³ εγω βουλομαι^h ειμι, ουτος ηδη χρη μηχανα^m, οπως λανθανω⁶ φιλος ειμι εγω.

Αυθημερον, επει ακουω παρειμι Κυρος, οίχομαι^e προς αυτος αγω ο στρατευμα.

Δεινος πας ειμι ο κακος ο αθυμια, οποτε τις αισθανομαι⁶⁰ καμνω.^a

Οιομαι ουν απο πας ουτος τοσουτος ηδونه ειμι, οσος απο ο^{ne} εαυτου^a τε ηγεομαι^f αγαθος γιγνομαι^f, και φιλος αγαθος κταομαι^f; εγω τοιουν διατελεω ουτος νομιζω.

Ην δε ποτε και αρυω⁵⁰ ο υδωρ, και προσφερω⁵⁸ ο στομα, ου φθανω βρεχω⁵ ακρας ο χειλος^a, και δια ο δακτυλος⁸ διαρρυεω^{p6}, ουκ ειδεω^{m7} οπως, αυθις απολειπω ξηρος ο χειρ εγω.

Ως μεν ουν δει ο προσηκον^p ποιεω εθελω^h υπαρχω απας ετοιμος ως εγνωκως⁸ ου^p και πειθω^{p7h}, παυω^m λεγω.

Ο Ασσυριος, ως γινωσκω⁶ προσειμι⁶ ο διερευναω³, φευγω κελευω αρμα εξανιστημι^{6h} δυο η τρεις, και ιππος ολιγος.

32. When the camp of the Assyrians was taken, her husband *happened not to be* in the camp, but *was gone as ambassador* to the king of the Bactrians. (forte fuit,) (legatione fungebatur.)

33. Unless ye punish these orators, the people *cannot avoid becoming slaves* to these monsters. (non effugiet servitutem.)

34. The king, fearing this, crossed the bridge, and *fled*. (fugit.)

35. Non cessabo scribere.

36. Sed quomodo agit? *Sitire desinit*.

37. Pueri, ad scholas ventitantes, *in justitia discenda versantur*.

38. Una adhuc pars imperii reliqua est, si quid modo ego *intelligo*.

‘Οτε ἀλίσκω^α ὁ ὁ Ασσυρίος στρατοπέδον, ὁ ἀνὴρ αὐτοῦ οὐ τυγχάνω^β ἐν ὁ στρατοπέδον εἰμι, ἀλλὰ πρὸς ὁ Βακτριανὸς βασιλεὺς πρεσβεύω οἰχομαι.^γ

Εἰ μὴ τιμωρεομαι^δ ὁ ῥήτωρ οὗτος, οὐκ ἀν φθάνω^ε ὁ πλῆθος οὗτος ὁ θνητὸν δουλεύων.^{στ}

‘Ο βασιλεὺς, δεῖδω^ζ οὗτος, διαβαίνω^η ὁ ζευγμα, καὶ φευγώ^θ οἰχομαι.^ι

CHAP. XLI.

The infinitive mood, or a participle, is used to supply the place of gerunds and supines.

Pro gerundiis et supinis, &c. *Eton. et Wetten.*

The gerund in *dum* of the accusative, &c.

The supines, &c.

The gerund in *di*, &c.

The infinitive is sometimes, &c. *Bell.*

Pro gerundiis, &c.

Pro supinis simpliciter, &c. *Holmes.*

INFINITIVE.

1. THE opportunity of assisting. (auxiliandi.)

Καίρος ὁ βοηθεῖν.

2. Not powerful *in speaking*, but unable *to keep silence*. (loquendo,) (ad tacendum.)

3. Refrain entirely from shouting and *laughing at* any thing. (irridendo.)

4. Your tempers are *hard to be managed*. (difficilis imperatu.)

5. For the sake of *conquering*. (vincendi.)

6. It is time for you *to depart from fighting*. (abeundi,) (pugnando.)

7. He spent the greatest part of his time *in enquiring*, and *considering*, and *consulting*. (quærendo,) (cogitando,) (consultando.)

Ου λεγω δεινος, αλλα σιγαω αδυνατος.

Βοη, και ο επιγελαω τις^d παντελως απεχω.^m

Χαλεπος ο υμετερος φυσις αρχω.^{a5}

Ενεκα ο νικαω.

Καιρος συ^{p1} ος απειμι^e απο ο μαχομαι.

Εν ο ζητω, και φροντιζω και βουλευω^m, ο πλειστος χρονος διατριβω.^a

PARTICIPLE.

8. I have spent my own property *in doing* nothing else, than *honouring*, and *bestowing gifts*, when I admired any of the soldiers. (faciendo,) (honorando,) (donando.)

9. Socrates acts unjustly *in not acknowledging* those gods, whom the city acknowledges. (agnoscendo.)

10. I went to you, to see how you are. (visum.)

11. We gain friends, not *by receiving*, but *by doing* favours. (patiendo,) (agendo.)

12. Cyrus had soon attached to himself the fathers of his companions, *by visiting* them, and

Ο ιδιος χρημα^{p1} αναλίσκω, ουδεις αλλος ποιω, η τιμαω, και χαρίζομαι, όταν τις αγαζομαι^{p5} ο στρατιωτης.

Αδικω Σωκρατης, ος μεν ο πολις νομιζω θεος, ου νομιζω.

Εγω προς συ ειμι^{m7}, επισκεπτομαι³ πως εχω.

Ου πασχω ευ, αλλα δραω, κταομαι ο φιλος.

Ταχυ ο πατηρ ο ηλικιωτης αναρταω^p ο Κυρος, προσειμι⁶, και ενδηλος ειμι

showing manifestly that he loved their sons. (visendo,) (ostendendo.)

ὅτι ασπαζομαι² αὐτος ὁ υἱεύς.

PROMISCUOUS.

13. ¶ But if battles are decided now, as formerly, by those that fight well, ye cannot be wrong *in taking heart*. (confidendo.)

Εἰ μεντοι, ὡς περ προσθεν, δια ὃ^a εὖ μαχομαι^h, ἐτι καὶ νυν, ὁ μαχη κρινῶ, θαρρῶ^h οὐδεις^{ne} ἀν σφαλῶ. ^{p60}

14. The Persians take care of *hunting* publicly; and the king, as also in war, is their leader, and hunts himself, and takes care of the rest that they may hunt. (venandi.)

Δημοσια ὁ θηραῶ ἐπιμελομαι ὁ Περσῆς· καὶ βασιλεὺς, ὡς περ καὶ ἐν πολέμῳ, ἡγεμὼν αὐτός^d εἰμι, καὶ αὐτὸς δε θηραῶ, καὶ ὁ ἄλλος⁸ ἐπιμελεομαι ὅπως ἀν θηραῶ.^o

15. And what decrees have been passed against the rich, which, by Cerberus, they have no means of *escaping*. (effugiendi.)

Καὶ οἷος χειροτονεῶ ὁ ψήφισμα κατὰ ὁ πλουσιός, ὅς, μα ὁ Κερβερός, οὐδεις μηχανὴ ὁ διαφευγῶ⁶ αὐτός.^a

16. He had soon destroyed the wild beasts in the park, *by pursuing*, and *striking*, and *killing* them. (persequendo,) (feriendo,) (interimendo.)

Ταχὺ ὁ ἐν ὁ παραδειςὸς θηρίον ἀναλίσκω, δίωκω, καὶ βαλλῶ, καὶ κατακαίνω.

17. This is the way leading to true learning, and it is very difficult *in appearance*. (aspectu.)

Οὗτος εἰμι ὁ ὁδός, ὁ ἀγὼ πρὸς ὁ ἀληθινὸς παιδεία, καὶ μαλα γέ χαλεπὸς προσεῖδω.⁶

18. He was quick *in speaking*, and with his quickness, a certain persuasion sat upon his lips. (loquendo.)

Ταχὺς λέγω μὲν, πρὸς δε γέ αὐτὸς ὁ ταχός, πειθὼ τις ἐπικαθίζω² ἐπὶ ὁ χεῖλος.^d

19. To love too much is the cause of not *loving*. (amandi.)

Ὁ λίαν φιλεῶ, ὁ μὴ φιλεῶ αἰτίον.

20. Women are quick *in finding* devices. (inveniando.)

Δεινὸς ὁ γυνὴ εὕρισκω τέχνη.

21. The historian and poet do not differ *in their expressing* things in verse or in prose; for were the writings of Herodotus put into metre, they would nevertheless be a history in metre, as well as without it. But the difference lies in this, *in* the one *telling* things as they really are, the other as they may be. (loquendo,) (narrando.)

22. A person may know the age of bees in this manner; those which are but a year old are glossy, and like oil in colour; but the elder ones are rough both *to see* and *to touch*, and appear wrinkled by their age. (visu,) (tactu.)

23. He who fears death, either dreads a loss of sense, or to have other kind of feeling; now if you lose sensation, you will feel no pain; if you obtain other kind of feeling, you will be another kind of animal, and will not cease *from living*. (a vivendo.)

24. When he was prevented *from doing* public duties himself, *by being employed* about greater things, he exhorted Archiadas, a religious man, to it. (a faciendo.)

25. To speak in a word, all those persons appear to have erred far *from thinking* as they ought, who have published their

Ὁ ἱστορικός καὶ ὁ ποιη-
της, οὐ ὁ ἡ ἐμμετρος λε-
γῶ ἡ ἀμμετρος διαφέρω· εἰ-
μι^ο γὰρ ἀνὸς Ἡρόδοτος εἰς
μετρον τιθημι^{αι}, καὶ ου-
δεις^{ne} μικρὸς ἀν εἰμι^ο ἱσ-
τορία τις μετὰ μετρον ἡ
ἀνευ μετρον. Ἀλλὰ οὗτος
διαφέρω, ὁ ὅ^{as} μὲν ὁ γινο-
μαι^h λέγω, ὁ δὲ, οἷος ἀν
γινομαι.⁶⁰

Μελίσσα ἡλικία διαγι-
νωσκῶ⁶⁰ τις ἀν, ὁ τρόπος^a
οὗτος· ὁ μὲν αὐτοετῆς στιλ-
πνος τε εἰμι, καὶ εἰκῶ^{tm71}
ἐλαιον, ὁ χροία^a· ὁ δὲ πρεσ-
βυς τραχὺς καὶ εἰδῶ^δ καὶ
ἀπτομαι^δ, γινομαι, ῥυσος
δὲ ὄραω^p διὰ ὁ γῆρας.^a

Ὁ ὁ θάνατος φοβέω^{mh},
ἡτοι ἀναισθησία φοβέω, ἡ
αἰσθησις ἑτεροῖος· ἀλλὰ
εἴτε οὐκέτι αἰσθησις^a, οὐδὲ
κακος^g τις αἰσθανομαι³ εἴτε
ἀλλοιοτερος αἰσθησις κταο-
μαι^{5a}, ἀλλοῖος ζῶον εἰμι,
καὶ ὁ ζῶν οὐ παύω.^{tm3}

Ἐπειδὴ πρᾶσσω αὐτός
κωλύω^e ὁ πολιτικός^{p1ne}, διὰ
ὁ^a καὶ περὶ μεγάς^a ἀσχο-
λεομαι⁷, Ἀρχιάδας, ὁ ὁ
θεός^d φίλος, ἐπὶ οὗτος^a πα-
ρακαλέω.²

Συνελοντι εἶπον, πορῶ
ἐγὼ δοκέω ἀφιστημι ὁ ὁ
δεὸν^{p1} λογιζομαι^{pas} ἐφεξῆς,
ὅποσος ὁ ψυχὴ σῶμα ἀπο-

opinion that the soul is corporeal; for what can the fineness of breath do to us, to produce ideas and reasoning? or what form of atoms, beyond others, has such force and power, as to produce sentiment, when it is mingled into the form of another body? (a cogitando.)

26. Proclus was very lovely *to be seen*; for not only was the symmetry of his members perfect, but it is wonderful, how the vigour of his mind shone in his body, like a vital light, and it is not possible *to be expressed* in language. (visu,) (dictu.)

φαινω^{md}. τις γαρ ὁ ὁ πνευμα εγω λεπτοτης προ εργον γινομαι⁶⁰ αν, εις φαντασια και λογισμος^{p1}; τις δε ὁ ατομος σχημα τουτου, παρα ὁ αλλος^{ac} εχω δυναμις και ροπη, ὡστε φρονησις γενναω, ὅταν εις ἑτερος πλασις εγκαταμιγνυμι⁵ σωμα;

Ειδω^{ad} ειμι σφοδρα ερασμιος ὁ Προκλος· και γαρ ου μονον αυτος^d ὁ^{p1ne} ὁ συμμετρια ευ εχω, αλλα γαρ και ὁ^{ne} απο ὁ ψυχη επανθειω^h ὁ σωμα, οιονει φως ζωτικος, θαυμασιος ὁσος^{ne} αποστιλβω², και ου πανυ φραζω^{as} ὁ λογος δυνατος.

27. De rebus incertis vero, *oracula consultum* mittebat suos, an suscipienda essent.

28. At iste certe pater tuus *aptior est ad docendum* minus quam plus habere.

CHAP. XLII.

Verbal adjectives, governing a dative of the agent, and the case of their own verbs, are used to signify *necessity*.

Cum significatur necessitas, &c. *Eton, Wetten., and Holmes.*

The gerund in *dum* of the nominative, &c. *Bell.*

1. *WE must* not overcome women by force. (vincendæ sunt.)

Ου σθενος (νικητεον) εγω γυνη.

2. If it be not possible to be saved with honour, *we must choose death.* (mors eligenda est nobis.)

3. *All those who speak, and you who hear, must choose the best things, and those which will be salutary,* instead of the easiest and most pleasant. (eligenda sunt, &c.)

4. *The wise man ought to avoid living for fame, and regarding things pleasing to the multitude, without making right reason the ruler of his life.* (fugiendum est sapienti.)

5. But first *we ought to examine,* whether there be any art of sublimity or depth; for some persons think that they are quite mistaken, who would reduce such things to artificial precepts. (nobis exquirendum est.)

6. ¶ I say then *that you ought to give aid to these things* in two manners; first, in saving the cities to the Olynthians, and sending the soldiers who will do this; and secondly, in injuring his country, by ships, and by other soldiers. (auxilium a vobis negotiis ferendum esse.)

7. I think *that a person should captivate those,* whom he would wish to make willing assistants of the works of war, by all good works and deeds. (captandos esse.)

Αν μη εἰμι πρὸς ὁ καλὸς^{nc} σωζῶ, θάνατος ἐγὼ αἵρετέον εἰμι.

Ὁ λαγὼ^h ἅπας, καὶ ὁ ἀκούω συ, ὁ ἀγαθὸς καὶ ὁ σωζῶ^{3h}, ἀντὶ ὁ ῥαδιὸς καὶ ὁ ἡδὺς προαίρετέον.

Φευκτέον ὁ σωφρονεῶ^h ὅ^{nc} πρὸς δόξα ζαῶ^f, καὶ ὁ ὁ πολὺς δοκεῖ^h περισκοπεῶ, καὶ μὴ ὁ ορθὸς λόγος ἡγεμῶν ποιεῶ^m ὁ βίος.

Εγὼ δὲ ἐκεῖνος διαπορητέον ἐν ἀρχῇ, εἰ εἰμι ὕψος τις ἢ βάθος τεχνῇ· ἐπεὶ τις ὅλως οἰομαι διαπαταῶ⁷, ὅρα ὁ τοιοῦτος ἀγῶ^h εἰς τεχνικὸς παραγγέλμα.

Φημι δὲ διχῇ βοηθητέον εἰμι ὁ πρᾶγμα συ· ὁ^d τε, ὁ πολὺς ὁ Ολυνθίους σωζῶ^f, καὶ ὁ οὗτος ποιεῶ^{3h} στρατικῆς ἐκπεμπῶ· καὶ ὁ, ὁ ἐκεῖνος χωρὰ κακῶς ποιεῶ^f, καὶ τριηρης, καὶ στρατιωτῆς ἑτέρος.

Ὅς ὁ εἰς ὁ πόλεμος ἐργὸν ποιεῶ^{m5} τις βουλομαι^o συνεργὸς προθυμὸς, οὗτος πανταπᾶσι, ἐγὼ γὰρ δοκεῖ, ἀγαθὸς θηράτεον εἰμι καὶ λόγος καὶ ἐργῶν.

8. If you wish that the gods should be propitious to you, *you must worship the gods*; or if you would wish to be beloved by your friends, *you must do good to your friends*; and if you desire to be honoured by your city, *you must do service to your city*. (colendi sunt Dii, &c.)

Εἰ ὁ θεὸς ἰλαὸς εἴμῃ σὺ βουλομαι, θεραπευτεὸν (σὺ) ὁ θεός· εἴτε ὑποφίλος ἐθέλω ἀγαπᾶω, ὁ φίλος^α εὐεργετητεὸν· εἴτε ὑποπολίς ἐπιθυμῶ τιμαῖω, ὁ πολίς^α ὠφελητεὸν.

9. *We must not omit one dream,* the last and greatest, which gave him all his hope. (omittendum, &c.)

Ὁ δὲ τελευταῖος καὶ μέγας, ὅσπερ αὐτὸς καὶ ὁ ἐλπίς πας ὑποφαίνω^α, οὐαὶ οὐδὲ ἐγὼ παραλείπτειν.

10. Si quis, quum tibicen bonus non sit, videri velit, quid ei faciendum sit? An non imitandi boni tibicines in iis, quæ sunt extra artem? ac primum quidem, quum illi instrumenta pulchra habeant, multosque pedissequos circumducant, etiam ipsi hæc facienda.

CHAP. XLIII.

Every verb may take an accusative of a corresponding noun.

Quodvis verbum admittit, &c. *Eton.*

All verbs govern the accusative, &c. *Bell.*

Verbum quodvis accusativum, &c. *Holmes.*

1. **THE** rich *live a much more miserable life* than ye.

Ὁ πλουσιὸς πολὺ ἀθλίως σὺ ὁ βίος βίωω.

2. Lest some one shall *file a bill* of impiety against us, before Rhadamanthus.

Μὴ τις ἐγὼ^α γραφῶ^α γραφὴ ἀσεβεία, ἐπὶ ὁ Ῥαδμανθυς.^ε

3. And *they were greatly afraid*, and said to each other; Who then is this, that the sea and winds obey him?

4. Then, O Pythagoras, *we ate a splendid supper, consisting of many kinds of meat*, laid on much gold and silver; and there were golden cups, and beautiful servants, and musicians, and buffoons.

5. You awakened me being rich, enjoying the most pleasant dream, and *extremely happy*.

6. *He*, who has formed base designs, if fortune favours him, *has obtained his desire*, nevertheless he has intended badly.

7. ¶ *I make the justest proposal* among friends; for if I shall appear to have done any wrong, I will confess the injury; but if I appear neither to have done, nor intended any evil, will not you confess that you are not injured by me?

8. Tragedy *having undergone many changes*, rested, when it had got its proper nature; and Æschylus first brought the number of actors from one to two, and

Και φοβέω^{p5} φόβος μέγας, και λεγώ² προς αλλήλων· Τίς αρα εἰμι οὗτος, ὅτι ὁ θαλάσση και ὁ ἀνεμος ὑπακούω αὐτος;

Τουντευθεν, δειπνεώ², ὡ Πυθαγόρας, πολυψος τίς και ποικίλος δειπνον, ἐπὶ χρυσον⁸ πολυς και ἀργυρον· και ἐκπωμα εἰμι χρυσεος, και διακονος ὦραιος, και μουσουργος, και γελωτοποιος.

Σὺ ἐγὼ πλουτεω, και ἡδὺς ὄνειρος^d συνειμι, και θαυμαστος εὐδαιμονία εὐδαιμονεω, ἐπεγείρω.

Ὁ βουλευω^{m5h} αἰσχρος, εἰ ὅς ὁ τύχη ἐπισπώ^{mo}, εὖρημα εὖρισκω, μικρός^{ne} δε οὐδεὶς ὅς^d κακῶς· βουλευω.^{p7}

Ὁ ἐν φίλος δίκαιος ὑποθεσίς ἐγὼ ὑποτιθῆμι^m. ἦν γὰρ τίς^{anc} ἐγὼ φαίνω κακὸς ποιεῶ^{7h}, ὁμολογεῶ⁴ ἀδικεῶ^f. ἦν μέντοι μηδεὶς φαίνω^m κακὸς ποιεῶ^{7h}, μηδε βουλομαι^{p5}, οὐ και συ αὐ ὁμολογεῶ³ μηδεὶς^{ne} ὑπο ἐγὼ ἀδικεῶ;

Πολὺς μεταβολὴ μεταβαλλῶ⁶ ὁ τραγῶδια, παύω^m ἐπεὶ ἐχῶ⁶ ὁ ἑαυτοῦ φύσις· και ὁ, τε ὁ ὑποκρίτης πλῆθος, ἐξ εἰς εἰς δύο, πρῶτος

lessened the parts of the chorus.

9. They killed moreover the sons of Cleander, and put to death all whom they knew to be friends to him; and having dragged their bodies, and *treated them with every kind of abuse*, at last, carrying them thus insulted, they threw them into the sewers.

10. Ye have seen, in the comedy of Aristophanes, one Socrates carried about, and saying that he walked in the air, and *babbling much other folly*.

11. *Populo amicus erat, et una fugit hanc fugam.*

12. *Videntes autem stellam, gavisī sunt gaudio magno valde.*

Αισχυλος αγω^ε, και ο^{νε} ο χορος ελαττω.

Προσαναιρω^δ δε και ο παις Κλεανδρος, πας^α τε οσος^α ειδew^δ εκεινος^α φιλος διαχραομαι^ι συρω^δ τε ο σωμα, και πας υβρις ενυβριζω^δ, τελος, λωβαομαι^{ν^η} εις ο οχετος ριπτω φερω^η.

Οραω, εν ο Αριστοφανης κωμωδια, Σωκρατης τις εκει περιφερω, φασκω τε αεροβαττω, και αλλος πολυς φλυαγια φλυαρεω.

CHAP. XLIV.

Verbs of sense, with the Attics, take an accusative.

Atticè vero omnia verba sensus, &c. *Eton.*

Also verbs signifying, &c. *Bell.*

And the Attics construe, &c. *Holmes.*

1. *It is not safe for you to say, nor for me to hear such things.*

Ουκ ασφαλης ουτε συ λεγω, ουτε εγω ακουω ο τοιουτος.

2. *You heard these things true, O Menippus; and I have died, as you see, being able to be immortal.*

Αληθης ουτος ακουω, ω Μενιππος και θνησκω, ως οραω, αθανατος ειμι δυναμαι.

3. Now ye seek to kill me, who have spoken the truth to you, *which I heard* from God: Abraham did not this.

4. Every one *loves his own work*.

5. ¶ And why need I speak about the world! who *heard*, every day from them, *ideas*, and *incorporeals*, and *atoms*, and *vacuums*, and *such a multitude* of names.

6. Jesus saith unto them, Draw ye out now, and bear unto the governor of the feast; and they bare it. When the ruler of the feast *tasted the water that had been made wine*, he calls the bridegroom, and says to him, Every man sets forth the good wine, and when men have well drunk, then the smaller wine; thou hast kept the good wine until now.

7. And Isaac, his father, said unto him, Come near to me, and kiss me, my son. And having come near, he kissed him; and *he smelled the smell* of his garments, and blessed him.

8. Esau, my brother, is a hairy man, and I am a smooth man; my father peradventure *will feel me*, and I shall be before him, as a deceiver.

Νυν ζητεω εγω αποκτεινω^δ, ὅς ὁ ἀληθεια λαλεω συ, ὅς ακουω παρα ὁ Θεος· οὗτος Ἀβρααμ ου ποισω.

Πας ὁ οικειος εργον αγαπαω.

Περι μεν ὁ κοσμος^ε τις χρη και λεγω; ὅσγε ιδεα, και ασωμα, και ατομος, και κενος^{νε}, και τοιουτος τις οχλος ονομα, ὁσημερται, παρα αυτος ακουω.²

Λεγω αυτος ὁ Ἰησους, Ἀντλεω^δ νυν, και φερω ὁ αρχιτρικλινος· και φερω. Ὡς δε γευω^μ ὁ αρχιτρικλινος ὁ ὕδωρ οινος γινομαι^η, φωνεω ὁ νυμφιος, και λεγω αυτος, Πας ανθρωπος πρωτος^{νε} ὁ καλος οινος τιθημι, και ὅταν μεθυω^{ρδ}, τοτε ὁ μικρος· συ τηρεω ὁ καλος οινος ἕως αρτι.

Και ειπον αυτος Ισαακ, ὁ πατηρ αυτος, Εγγιζω^δ εγω^δ, και φιλεω^δ εγω, τεκνον. Και εγγιζω^δ, φιλεω αυτος· και οσφραινομαι^ρ ὁ οσμη ὁ ἱματιον αυτος, και ευλογεω αυτος.

Ειμι Ησαυ, ὁ αδελφος εγω, ανηρ δασυς, εγω δε ανηρ λειος· μηποτε ψηλαφω^ς εγω ὁ πατηρ, και ειμι εναντιον αυτος, ὡς καταφρονεω.^ε

9. Bonum gustaverunt Dei verbum.

10. Audio hæc de te.

11. Sentiunt præsentia.

CHAP. XLV.

Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer.

The Attics often put the relative, by attraction, in the same case with the antecedent; and, sometimes, the antecedent in the same case with the relative.

Atticè relativum et antecedens, &c.

Atticè quoque antecedens, &c.

Genitivus sequentis adjectivi, &c. *Eton.*

The Attics put the relative, &c.

Sometimes the antecedent, &c.

The antecedent is sometimes, &c. *Bell.*

Frequenter relativum et antecedens, &c. *Wetten. and Holmes.*

RELATIVE ATTRACTED BY THE ANTECEDENT.

1. *IN his righteousness that* he hath done he shall live.

Εν ὁ δικαιοσυνη αὐτος ὅς ποιῶ^δ ζῶω.^m

2. Your body is the temple of the holy spirit in you, *which* ye have from God.

Ὁ σῶμα συ^{pl} ναος ὁ ἐν συ ἅγιος πνευμα εἰμι, ὅς ἐχω ἀπο Θεός.

3. There are some, who will not admire you at all more, upon account of *the things which* you give.

Εἰμι τις, ὅς ὅς μεν συ δίδωμι χρημα, οὐδε μικρον οὗτος ἐνεκα συ μαλλον θαυμάζω.³

4. I do not ask for the world, but for *those whom* thou hast given me, because they are thine.

5. And now, O father, glorify thou me, *with the glory which* I had, before the world was.

6. Remember ye *the word which* I said to you; if they persecuted me, they will also persecute you.

Ου περι ὁ κοσμος^ε ερω-
ταω, αλλα περι (τουτων)
ὅς διδωμι εγω, ὅτι σος ειμι.

Και νυν δοξαζω⁵ εγω συ,
πατηρ, ὁ δοξα ὅς εχω², προ
ὁ ὁ κοσμος^α ειμι.[†]

Μνημονευω ὁ λογος^ε ὅς
εγω ειπον συ· ει εγω διωκω,
και συ διωκω.^α

ANTECEDENT ATTRACTED BY THE RELATIVE.

7. There is no *public office*, through *which* he had not gone.

8. And some of the disciples from Cæsarea came with us, bringing *one Mnason, a Cyprian, an old disciple*, with *whom* we should be lodged.

Ουκ ειμι ὅστις^α παποτε
ουκ αρχω⁵ αρχη.

Συνερχομαι⁶ δε και ὁ
μαθητης απο Καισαρεια συν
εγω, αγω, παρα ὅς ξενιζω^δ,
Μνασων τις, Κυπριος, αρ-
χαιος μαθητης.

PARTICIPLE AND ADJECTIVE ATTRACTED BY THE SUBSTANTIVE.

9. It has been ordained by fate for *most men, when successful*, never to be wise.

10. He was *brother-in-law of me* shameless.

11. The finest tragedies are composed about Alcmæon, and Oedipus, and Orestes, and *others to whomsoever* it has happened either to suffer dreadful things, or to do them.

12. They say that there are with them *two kinds of reasoning*, *the one* which is *better*, and *the other* which is *worse*.

‘Ο πολυς μειρω μηδεπο-
τε, ευ πρασσω^{ηδ}, φρονεω.^α

Δαηρ εμος ειμι κυνω-
πις.^{†ε}

‘Ο καλος τραγωδια συν-
τιθημι περι Αλκμαιων^α, και
Οιδιπους, και Ορεστης, και
ὅσος^δ αλλος συμβαινω⁷ η
πασχω^δ δεινος, η ποιεω.⁵

Ειμι παρα αυτος φημι
αμφω ὁ λογος^{α dual}, ὁ κρεισ-
των^α ὅστις^η ειμι, και ὁ
ἥστων.^α

PROMISCUOUS.

13. ¶ He comes then to a city of Samaria, called Sichar, near *the ground which* Jacob gave to his son Joseph.

14. When they landed, they see a fire lying, and small fish lying upon it, and bread. Jesus says to them, *Bring of the small fishes which* ye caught just now.

15. At every disagreeable appearance accustom yourself to say, that it is an appearance, and not at all what it seems; then examine it, *by these rules, which* you have.

16. Do ye now desire peace, for any other thing than this, that ye think ye are able to live more safely, when peace is made, than *making war?*

17. Socrates said that those persons were mad, who explored by divination the things, which the gods permitted men *learning* to discern; and he said that they ought to learn those things, which the gods permitted them *learning* to do.

18. He desired him to come to the army, that they might consult about *the castles which* they had taken.

19. His eunuchs and servants dug a grave for him, when he

Ερχομαι ουν εις πολιν Σαμαρειαν, λεγων^π ^β Συχαρ, πλησιον ο χωριον ος διδωμι Ιακωβ Ιωσηφ ο υιος αυτος.

Ως αποβαινω^δ εις ο γεα, βλεπω ανθρακια κειμαι, και οψαριον επικειμαι, και αρτος. Λεγω αυτος ο Ιησους, Φερω^δ εκ ο οψαριον ος πιαζω νυν.

Πας φαντασια^δ τραχυσ μελετω^α επιλεγω, οτι φαντασια ειμι, και ου παντως ο^{νε} φαινω^{ρη}. επειτα εξεταζω ο πανων ουτος, ος εχω.

Αλλος ο η ουτος γε ενεκα, ειρηνη^ε νυν επιθυμew, οτι νομιζω ασφαλεστερον δυναμαι ζωω, ειρηνη γινομαι, η πολεμew;^ν

Δαιμοναω^α, φημι ο Σωκρατης, ο μαντευομαι^η, ος ο ανθρωπος διδωμι ο Θεος μαθων^δ διακρινω^α φημι δε, δει, ος μαθων^α ποιew διδωμι ο Θεος, μανθανω.

Επιστελλω² ηκω αυτος επι ο στρατευμα^α, οπως περι ο φρουριον^ε ος λαμβανω βουλευω.^{msD}

Ο μεν· ευνουχος και ο δεραπων αυτος^ε ορουσσωδηκη

died; and his wife sits on the ground, having adorned her husband *with whatever things* she had, and having his head upon her knees.

20. That you should be murderers, and pollute your hands with royal blood—see that it be not villainous at present, and dangerous to you afterwards; for I am not conscious *to myself, that I have given* you any cause of uneasiness.

21. What then does the God say? For indeed I am not conscious to myself *that I am wise,* much or little.

22. Persarum quidem longe pulcherrimus est pater meus, Medorum vero, *quotquot* ego vidi, longe hic meus avus pulcherrimus est.

23. Philosophis edicere, non fingere nova vocabula, neque nugari de *quibus* non nōrunt.

ὁ^d τελευταῶ^δ· ὁ δὲ γυνὴ καθημαι χαμαι, κοσμεῶ⁷ ὅς ἐχω ὁ ἀνὴρ, ὁ κεφαλὴ αὐτὸς ἐπὶ ὁ γόνυ.^d

Αὐτὸς γίνομαι⁶ φόνευσ, καὶ βασιλείος μίαινω⁵ ὁ δεξία αἷμα, ὁρᾶω ἢ μὴ πρὸς ὁ^{ne} νυν ἀνοσιος, καὶ ὕστερον σὺ ἐπικινδυνὸς εἰμι[·] οὐ γὰρ τις ἐμαυτοῦ συνειδῶ^{m7} λυπεῶ^{5h} σὺ.

Τίς ποτε λέγω ὁ Θεός; ἐγὼ γὰρ δὴ, οὔτε μέγα οὔτε σμικρὸν, συνειδῶ^{m7} ἐμαυτοῦ σοφόςⁿ εἰμι.^h

CHAP. XLVI.

An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood.

Sometimes a neuter adjective, &c.

The relative sometimes agrees, &c. *Bell.*

1. *POETRY* is more philosophical and laboured than history.

2. Teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

3. I say that expression is the interpretation (of thought) by a fit appellation, which has the same power in poetry as in prose.

4. The whole multitude having performed the sacrifice, came into the temple.

5. How deep you slept, O son, who did not leap up? But how then did Ulysses escape?

6. ¶ When he saw the woman sitting on the ground, and the dead man lying, he wept for the misfortune, and said, Alas! O good and faithful soul, thou art gone then having left us!

Φιλοσοφος^{ne} και σπουδαιος ποιησις ιστορια ειμι.

Μαθητευω⁵ πας ο εθνος, βαπτιζω αυτος^m εις ο ονομα ο πατηρ, και ο υιος, και ο αγιος πνευμα.

Λεγω λεξις ειμι ο δια ο ονομασια⁸ ερμηνεια, ος^{ne} και επι ο εμμετρος^{pe}, και επι ο λογος^{pe} εχω ο αυτος δυναμεις.

Ερχομαι⁶ εις ο ιερον, θυσας^{p1m}, πας ο πληθος.

Ως βαθυς^a κοιμαω^{p5}, ω τεκνον, ος^m ουκ εκθορεω; Ο δε ουν Οδυσσευς πως διαφευγω;

Επει δε ειδω² ο γυνη χαμαι καθημαι, και ο νεκρος κειμαι, δακρυω τε επι ο παθος^d, και ειπον, φευ, ω αγαθος και πιστος ψυχη, οιχομαι δη απολιπων^m εγω.

7. There are *internal sensations* in each of us, *which* we call hopes.

8. Think that the hearing of many things is better than much riches; for the latter speedily perish, the former endures for ever; for *wisdom* alone, of all possessions, is *immortal*.

9. *The barbarians* are, by nature, fond of money, and *despising* dangers, they either provide what is necessary for their sustenance, by incursion and invasion, or purchase peace for great rewards.

10. *Cities* have made death the punishment for the greatest crimes, as not *being able to restrain* injustice, by the fear of a greater evil.

11. *Oblectatio*, cum honestate, est *optimum*; sine hac, *pessimum*.

12. *Præclarum* est, publicorum actorum *custodia*.

13. *Gentes* ambulant in vanitate sensus sui *alienati* a vita Dei.

Λογος εν εκαστος^p εγω, ος^f ελπις ονομαζω.

Ἦγεομαι ὁ ακουσμα^{br}1
πολλα πολυς ειμι χρημα
αγαθος· ὁ μεν γαρ ταχεως
απολειπω, ὁ δε πας ὁ χρονος
παραμενω· σοφια γαρ μονης,
ὁ κτημα, αθανατος.^{ne}

Φυσις, το βαρβαρον φι-
λοχρηματον, και κινδυνος^b
καταφρονησας^{mp}1, η δια επι-
δρομη^g και εφοδος ὁ χρειω-
δης^{nc} προς ὁ βιος ποριζω^m,
η μεγας μισθος^b ὁ ειρηνη
αντικαταλλασσω.^m

Ὁ πολις επι ὁ μεγας
αδικημα^d ζημια θανατος
ποιεω, ὡς ουκ αν, μεγας
κακος ὁ φοβος, ὁ αδικια
παυσων.^m

CHAP. XLVII.

A noun of the dual number may have a verb, adjective, or relative plural; but a plural noun can have a verb, adjective, or relative dual, only when it signifies two.

Omne duale necessario, &c.

Contra vero omne plurale, &c. *Elon.*

Cum verbi prima dualis, &c.

Ἀμφω et δυω, &c. *Wetten.*

Sometimes the dual number, &c. *Bell.*

Dualia non necessario, &c. *Holmes.*

1. **WHY** then are you offended against them? for *they both* suffer just punishment.

2. But one thing vexed me not a little; Thesmopolis disturbing me, and teaching me, that *two negatives* make one affirmative.

3. In treating of every art, *two things being required*, the first, to show what the subject is, and the second in order, but the more important, how, and by what methods, this may be acquired by us.

4. And ye rivers, and earth, and *ye two who punish* the dead men below.

5. ¶ If the *two hands*, which God made to assist each other,

Τις οὖν ἀγανακτεῖ κατὰ αὐτοὺς; δίδωμι γὰρ ἀμφω καλὸς ὁ δίκη.

Πλὴν ἀλλὰ εἰς ἐγὼ λυπεῖω² οὐ μετρίως· ὁ Θεισμοπολις ἐνοχλεῖ, καὶ διδάσκω, ὥς ὁ δυὸ ἀποφασίς, εἰς καταφασίς ἀποτελεῖ.

Ἐπὶ πας τεχνολογίας³, δυὸ ἀπαιτεῖται, προτεροῦ⁴ μὲν ὅ⁵ δεικνύμι³ τις² ὁ ὑποκείμεναι⁵, δευτεροῦ δὲ ὁ ταξίς, ὁ δυνάμις δὲ κυρίως, πῶς ἐγὼ⁴ αὐτοὺς οὕτως, καὶ διὰ ὅς τις μεθόδος⁶ κτητοῦ γινόμεναι.⁶

Καὶ ποταμὸς, καὶ γαῖα, καὶ ὅς⁷ ὑπενερθεῖ καμνω⁶ ἄνθρωπος τιννύμαι.

Εἰ ὁ³ χεῖρ, ὅς ὁ Θεὸς ἐπὶ ὁ⁴ συλλαμβάνω⁷ ἀλλήλων⁸

would turn themselves to impede each other; or if the *two feet* would impede each other; would it not be great ignorance, and unhappiness?

6. *They two* went reluctant along the shore of the barren sea, and came to the tents and ships of the Myrmidons; and they *found* him at his tent and his black ship.

7. And *let these two themselves* be witnesses to this, before the eternal gods, and mortal men.

8. Quare vero non et *nos duo extruimus* montes alios super alios, ut habeamus accuratiorem prospectum?

9. *Equi mihi fatigati sunt* excitanti populum.

ποιεω, τρεπω⁶⁰ προς. ὁ δια-
κωλυω αλληλων^a dual. η ει ὁ
πους εμποδιζω⁰ αλληλων
ουκ αν πολυς αμαθια ειμι⁰,
και κακοδαιμονια;

Ὁ δε αεκων βαινω⁶ παρα
θις ἄλς ατρυγετος,
Μυρμιδων δε επι τε κλισια^a
και ναυς ικομαι.²

Ὁ δε ευρισκω⁶ παρα τε
κλισια και ναυς μελαινος.

Το δε αυτος μαρτυρος^{p1}
ειμι,

Προς τε θεος⁸ μακαρ, προς
τε θνητος ανθρωπος.

CHAP. XLVIII.

Two or more negatives strengthen the negation.

Duæ aut plures negativæ, &c. *Eton.*

Duæ negativæ, &c. *Wetten.*

1. I AGAIN asked you to give me a thing, than which I know you had *nothing* of less value to give me: *nor any* easier to be commanded.

Παλιν αιτεω² συ, ὃς ει-
δεω⁸ ουτε συ μικρος ειμι^h
διδωμι⁶ εγω ουδεις· ουτε
ῥαδιος επιτασσω⁵ ουδεις.

2. Why do I say these things? That ye may know, that *nothing* is formidable to you when attentive: nor, if ye be negligent, any thing such as you will.

3. I would *not* pay even an obolus to *any* person.

4. Ye see that ye profit *nothing*.

5. Thus there is *not one* wise person.

6. Verily, verily, I say unto thee, the cock shall not crow, until thou shalt have denied me thrice.

7. He does *not* then regard praise from such persons who do not even please themselves.

8. *Never* expect, having done *any* base thing, that you will escape notice; for though you may escape others, you will be conscious to yourself.

9. ¶ When he saw him unable to bear the spear, he gave him the other things, and did not fear, that he *would be unable* to bear them.

10. Let death and flight, and all things that appear terrible, be daily before your eyes; but most of all, death; and you will *never* think *any thing* mean, nor excessively desire any thing.

11. They who are most hos-

Τις ἕνεκα οὗτος λεγῶ;
Ἵνα εἶδῶ, ὅτι οὐδεὶς οὐτι
φυλασσῶ^{mh} συ εἰμι φοβερὸς^h
οὐτε, ἀν ὀλιγωρεῶ^a, τοιοῦ-
τος οἷός ἀν συ βουλομαι.

Οὐκ ἀν ἀποδιδῶμι⁶⁰ οὐδὲ
ἀν ὀβολὸς οὐδεὶς.

Θεωρεῶ ὅτι οὐκ ὠφελῶ
οὐδεὶς.

Οὕτως οὐκ εἰμι σοφὸς
οὐδὲ εἷς.

Ἀμην, ἀμην, λεγῶ συ,
οὐ μὴ ἀλεκτωρ φωνῶ, ἕως
ὅς^h ἀπαρνεομαι⁵ ἐγὼ τρεῖς.

Οὐ τοίνυν οὐδὲ ὁ παρὰ ὁ
τοιούτος ἐπαινος ἐν λόγος
τιθῆμι^m, ὅσγῃ οὐδὲ αὐτόςⁿ
ἑαυτοῦ^d ἀρεσκῶ.^m

Μηδεποτε, μηδεὶς αἰσ-
χρὸς ποιεῶ^s, ἐλπίζω λαν-
θανῶ^{23f}. καὶ γὰρ ἀν ὁ ἀλ-
λὸς λανθανῶ^s, σεαυτοῦ γὰρ
συνειδῶ.²³

Ὡς ὁρῶ^s αὐτὸς οὐ δυ-
ναμαὶ βασταζῶ^s ὁ δορυ, ὁ
ἄλλος δίδωμι², καὶ οὐκ φο-
βεῶ^{m2}, μὴ οὐ δυναμαὶ^s φέρω
αὐτός.

Θάνατος, καὶ φυγή, καὶ
πᾶς ὁ δεινὸς φαίνω^{mh}, προ-
οφθαλμὸς εἰμι συ κατὰ ἡ-
μέρα^h· μάλιστα δὲ πᾶς ὁ
θάνατος^h καὶ οὐδεὶς οὐδε-
ποτε ταπεινὸς ἐνθυμῶμαι²³,
οὐτε ἀγὰν ἐπιθυμῶ³ τις.^h

Ὁ ἐχθρὸς εἰμι^h ἐν ὁ μυ-

tile in the play, having become friends, at last go out, and *no one* is killed by *any person*.

12. *Neither* then do you think, that *any* of those things, which neither affect the nature of our body, or our soul, is grievous.

13. Let your conversation be without covetousness; being content with such things as ye have; for he hath himself said, I will *not* leave thee, *nor* forsake thee. So that we may boldly say, The Lord is my helper, and I shall not be terrified at what man shall do unto me.

14. The war itself will discover the frail parts of his affairs, if we apply to it; but if we sit at home, hearing the orators reviling, and blaming each other, *none* of the necessary things can *ever* be done by us.

15. *Dixerim ego equidem, nemini ullam esse institutionem ab illo qui non placeat.*

θος, φίλος γινομαι^δ ἐπὶ τελευτῇ, ἐξέρχομαι, καὶ ἀποθνήσκω^α οὐδεὶς ὑπὸ οὐδεὶς.^ε

Μὴ οὖν μὴδε σὺ, μὴτε χαλεπὸς τις ὁ τοιοῦτος, ὅς μὴτε ὁ σῶμα, μὴτε ὁ ὁ ψυχὴ ἐγὼ φύσις^δ προσήκω, νομίζω εἰμι.

Ἀφιλαργυρὸς ὁ τρόπος· ἀρκέω^ρ ὁ παρῆμι^η· αὐτὸς γὰρ ῥέω, Οὐ μὴ σὺ ἀνιῆμι, οὐδε οὐ μὴ σὺ ἐγκαταλείπω.⁴ Ὡστε θάρρῶ^η λέγω^ι ἐγὼ^α, ὁ κύριος ἐγὼ^δ βοηθός, καὶ οὐ φοβέω^ρ τις ποιεῶ ἐγὼ ἄνθρωπος.

Εὕρισκω³ ὁ σαθρός ὁ ἐκείνος πρᾶγμα αὐτὸς ὁ πόλεμος, ἀν ἐπιχειρῶ· ἀν μὲν τοὶ καθήμεναι οἰκοὶ, λοιδορεῶ^μ ἀκούω, καὶ αἰτῶ^μ ἀλλήλων^α ὁ λέγω^η, οὐδε ποτε οὐδεὶς ἐγὼ οὐ μὴ γινομαι⁵ ὁ δεῖ.

CHAP. XLIX.

The article is used to mark a distinction or emphasis. With the infinitive, it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With *μεν* and *δε*, it signifies *partly*; and it is often used for ornament.

Articulo præpositivo, &c. *Eton.*

Articulus sequente *δε*, &c.

Utuntur autem Græci, &c.

Infinitivus cum, &c. *Wetten.*

The infinitive with the neuter, &c.

The prepositive article, &c. *Bell.*

Articulus quando vocibus, &c. *Holmes.*

1. It is honourable even for an old man *to learn*.

Καλος και γηρασκω^h ὁ
μανθανω.

2. *Death* is frequently more eligible *than life*.

Αἰρετος ειμι πολλακις, ὁ
αποθνησκω^δ ὁ ζω.

3. It is better *to be dead*, than to live miserably.

Καλος ὁ μη ζω ειμι, η
ζω αθλιως.

4. *To those that* are and *that* have been.

Ὁ νυν και ὁ προτερον.

5. These things, want of sleep and cares, have been the cause *of death* to me.

Ουτος εγω ὁ αποθνησκω^δ
αιτια γινομαι^p, αγρυπνια
και φροντις.

6. Two men went up to *the* temple to pray; *the* one a Pharisee, and *the* other a publican.

Ανθρωπος δυο αναβαινω^δ,
εις ὁ ἱερον προσευχομαι^δ.
ὁ εἰς Φαρισαιος, και ὁ
εἰτερος τελωνης.

7. Having seen *the* star, and

Ειδω^δ ὁ αστηρ, και ερχο-

come into *the* house, they found *the* child.

8. We spend *the* time of action in *making* ourselves ready.

9. *A sower* went out to sow; and *as he sowed*, some seeds fell by *the* way side, and *the* birds came, and eat them up.

10. Having made use of this *sentiment*, he has conquered, and possesses all things; *partly*, as one would possess, having taken them in war, and *partly*, having made them friends, and auxiliaries to himself.

11. There may be great excess in all the things, which we have mentioned; *on the one hand*, drawing us to *extravagance*; on the other, driving us to *baseness*.

12. He *that hath* my commandments, and *keepeth* them, he it is *who loveth* me; and he *who loveth* me, shall be beloved by my father.

13. Pay ye *the things which* are Cæsar's, to Cæsar, and *the things which* are God's, to God.

14. ¶ *Poverty*, and *meddling* about other people's affairs, follow *laziness*, and *indolence*.

15. *This* word, "man," or "white," does not denote the *time* when; but *this*, "he walks,"

μαι⁶ εις ὁ οικια, εὑρισκω⁶ ὁ παιδιον.

Ὁ ὁ πρᾶσσω⁷ χρονος, εις ὁ παρασκευαζω αναλίσκω.

Εξέρχομαι⁶ ὁ σπείρω ὁ σπείρω· και εν ὁ σπείρω αυτος, ὁς^{ne} μεν· πικτω⁶ παρα ὁ ὁδος, και ερχομαι⁶ ὁ πετεινον, και καταφαγω αυτος.

Οὗτος χραομαι⁵ ὁ γνωμη^d, πας καταστρεφω^p, και εχω^o ὁ^{ne} μεν, ὡς αν αἶρεω^{dh} τις εχω^o πολεμος, ὁ δε, συμμαχος^{ne}, και φιλος^{ne} ποιεω.⁵

Γινομαι⁶⁰ αν εν πας, ὁς^d ειπον, αμετρία πολυς· ὁ^{fn} μεν, προς ὁ πολυτελης^{ne} εξαγω ὁ^f δε, προς ὁ ῥυπαρος^{ne} συνωθεω.

Ὁ εχω ὁ εντολη εγω, και τηρεω αυτος, εκεινος ειμι ὁ αγαπαω εγω· ὁ δε αγαπαω εγω, αγαπαω ὑπο ὁ πατηρ εγω.

Αποδιδωμι⁶ ὁ Καισαρ, ὁ Καισαρ, και ὁ ὁ Θεος, ὁ Θεος.

Ὁ^d αργεω^f, και σχολαζω, ἐπομαι ὁ^{ne} απορεω, και ὁ αλλοτριος πολυπραγμονεω.

Ὁ^{ne} μεν, ανθρωπος, η, λευκος^{ne}, ου προσημαινω το ποτε· ὁ^{ne} δε, βαδίζω, η,

or, "he has walked," *the former* denotes *the present time*, the *latter, the past*.

16. Cæcilius, *the Roman author*, gives this proof *that Rome was founded by the Grecians, that it still retains the original Grecian custom of sacrificing to Hercules*.

βαδιζω, ὃ^{ne} μὲν ὁ παρειμι^h δεικνυμι^a, ὁ δὲ, ὁ παρέρχομαι.^{7h}

Καικιλιος, ὁ ὁ Ῥωμαῖος συγγραφεύς, οὗτος τιθημι^m τεκμηριον, ὁ Ἑλληνικὸς εἰμιⁱ κτισμα ὁ Ῥωμη, ὃ^{ne} παρὰ αὐτος^d ὁ πατριος θυσία Ἑλληνικὸς εἰμι ὁ Ἡρακλεῖς.

17. Horum minime est, qui prudentiam exercent, *vim inferre*; sed *illorum est, qui vires habent absque consilio, talia facere*.

18. Quo autem modo mihi visus sit familiaribus suis prodesse, *partim* opere semetipsum demonstrans, qualis esset, *partim* colloquiis usus, scribam.

ELLIPSIS.

ΕΛΛΕΙΨΙΣ est defectus vocis, unius, duarum, vel plurium, quæ ad integram et justam structuram, requiruntur.

L. BOS.

CHAP. L.

NOMINUM, PARTICIPIORUM, ET PRONOMINUM.

1. QUI nesciat, Ephesiorum civitatem ædituam esse magnæ deæ Dianæ, et *simulacri* ab Jove delapsi.
2. Qui quam vacuam reperit, plenam reddidit urbem nostram *bonorum*.
3. Sum *statua* Phanodici, filii Hermocratis Proconesii.
4. Quidam de Asiæ principibus, qui erant amici ejus, miserunt *nuncios* ad eum.
5. Postridie sublati*s anchoris* navigabamus.
6. Alexander autem ex Onchesto tollens *cursum*.
7. Moriens autem, ad amicos respiciens, Magnos, inquit, *ludos* funebres video mihi futuros.
8. Ex sereno et puro *aëre* ambiente sonuit vox.
9. Proposuit victoriæ *præmia* totis etiam ordinibus.
10. Qua de *causa* magis Trojani decem annis restiterunt.
11. Si quod est in hoc viro *crimen*, accusent eum.
12. Non invenientes *causam*, quomodo punirent eos.
13. *Plaustris* onerariis imposuit ligna.
14. De desertis *vitibus* putabat se adeo facile decerp-
turum uvas.
15. Ea quæ ad Deum *pertinent*.
16. Dicunt *homines*.
17. Nam et tale quiddam de *mortuis* dicitur.
18. Omnibus *hominibus* notum est.
19. A *teneris* unguiculis.
20. Qui cum diceret cauponam eam magno *pretio* vendere.

CHAP. L.

1. Ὅς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεώτερον οὖσαν τῆς
μεγάλῃς θεᾷ Ἀρτεμίδος, καὶ τοῦ Διοσέτους Act. 19.
2. Ὅς ἐποίησε τὴν πόλιν ἡμῶν μεστὴν , εὖρων ἐπι-
χειλή. Aristoph. de Themistoc.
3. Φανοδίκου εἰμι του Ἑρμοκράτους του Προ-
κονησίου. Inscrip. Sig.
4. Τινες τῶν Ἀσιαρχῶν, ὄντες αὐτῶ φίλοι, ἐπεμψάν πρὸς
αὐτὸν . Act. 19.
5. Τῇ ἐπιουσῇ ἀραντές ἐπλεομέν. Act. 27.
6. Ὁ δὲ Ἀλεξάνδρος ἐξ Οὐγγηστοῦ ἀρας . Arrian.
7. Ἀποθνήσκων δὲ, πρὸς τοὺς ἑταίρους ἰδὼν, εἶπε, Μεγὰν ὄρω
μου τὸν ἐπιτάφιον ἐσομένον. Plut. in Apoph. Alex.
8. Ἐξ ἀνεφελου καὶ διαίθρου τοῦ περιέχοντος ἤχησε
φωνή. Plut. in Syllâ.
9. Προεῖπε νικητήρια καὶ ὅλαις ταῖς τάξεσι. Xen. Cyr.
10. Ἡ καὶ μάλλον οἱ Τρῶες, τὰ δέκα ἐτη ἀντείχον.
Thucyd.
11. Εἰ τί ἐστιν ἐν τῷ ἀνδρὶ τοῦτῳ , κατηγορεῖσθαι
αὐτοῦ. Act. 25.
12. Μηδὲν εὖρισκόντες το πῶς κολάσσονται αὐτούς.
Act. 4.
13. Ταῖς σκευοφόροις ἐπέθηκε ξύλα. Ælian.
14. Ἐρημας φεβ' οὕτω ῥαδίως τρυγήσειν. Aris-
toph.
15. Τα πρὸς τὸν Θεόν . Hebr. 2.
16. Φασὶν ἢ λεγούσιν .
17. Λέγεται γὰρ τί περὶ τῶν οἰχομένων καὶ
τοιούτου. Liban.
18. Ἔστιν παντὶ δηλόν. Athen.
19. Ἐξ ὀνυχῶν. Prov.
20. Ἐπεὶ δ' εἶπατο πῶλεῖν αὐτὴν τὸν καπνὸν πολ-
λου. Ælian.

21. Quadrigas quidem fecerunt.
22. Rursus de novo *principio* seditiones moverunt adversus se invicem.
23. Vi se urbe expulsos caussati, ab imperatore qui tunc in Italia *imperium* obtinebat.
24. Hastasque et *scutum* bovinum.
25. Et levato artemone secundum *auræ* flatum.
26. Hoc est opus Dei, ut credatis in *eum*, quem misit ille.
27. Illi vero cum celerrimo accurrissent *gressu*.
28. Quinto vero anno Aristodemi *regni*.
29. Diocles tertio *libro* brevis pertractationis dicit.
30. Peragere *vitam* in pace.
31. Noctepost precem transmutavit *vitam*, i.e. mortuus est.
32. Non accipiebant eum in urbem, neque in commune *consilium*.
33. Si quando in unum *consilium* consultabimus.
34. Deliberandum esse communi *consilio* et tibi et mihi censeo.
35. Non quod jam acceperim *brabeum*, aut jam perfectus sim.
36. Post hæc os suum aperuit Job, et execratus est diem suum *natalem*.
37. Præstantes muliebri *generi*, tanquam infirmiori vasi, honorem.
38. Ἀστοῖνοι vocantur, qui genere quidem conveniunt, in aliena vero *terra* nati sunt.
39. Usque dum in pacata *regione* vel *terra* sumus.
40. Non omnes Græcorum *linguam* intelligunt.
41. Cognosces, an et divina *voluntate* vel *sententia* urbem non sis destructurus.
42. Populus scivit; Tisamenus *sententiam* dixit.
43. Cineas ad Senatum Romanum arcanis *literis* scripsit.
44. A patria, tanquam a sacra *linea*, incipiebat semina pacis abjicere.
45. Nova quædam *numina* infers auribus nostris.

21. Τεθριππα μὲν ἐποίησαν. Ælian.
 22. Αὐθὶς ἐκ νηὸς ἐπ' ἀλληλοῖσιν ἐστασίασαν. Herodot.
 23. Ἐξεληλασθαι τῆς πόλεως αἰτιώμενοι βία, πρὸς τοῦ τότε κατεχόντος κατὰ τὴν Ἰταλίαν ἡγεμόνος. Dion. Halicar.
 24. Καὶ δούρα καὶ βόειν . Anacr.
 25. Καὶ ἐπαράντες τὸν ἀρτεμόνα τῇ πνεύσῃ . Act. 27.
 26. Τοῦτο ἐστὶ τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστευσῇτε εἰς ὃν ἀπεστείλεν ἐκεῖνος. Joan. 6.
 27. Οἱ δὲ τὴν ταχίστην προσδραμόντες . Ælian.
 28. Περμπτῶ δὲ εἰτε τῆς Ἀριστοδήμου . Pausan.
 29. Διοκλῆς ἐν τῇ τρίτῃ τῆς Ἐπιδρομῆς φησὶ. Laert.
 30. Διαγείν ἐν εἰρήνῃ. Ælian.
 31. Τῇ μετὰ τὴν εὐχὴν νυκτὶ μετελλάξεν . Æschin.
 32. Οὐ προσεδέξαντο αὐτὸν εἰς τὴν πόλιν, οὐδ' ἐπὶ τὸ κοῖνον . Thucyd.
 33. Εἰ δὲ ποτ' εἰς γῆ μιαν βουλευσομέν. Hom.
 34. Σκοπεῖν ἀξίῳ κοινῇ καὶ σὲ καὶ ἐμέ. Xenophon.
 35. Οὐχ ὅτι ἤδη ἐλάβον , ἡ ἤδη τετελειώμαι. Philip. 3.
 36. Μετὰ τοῦτο ἠνοιξεν Ἰωβ τὸ στόμα αὐτοῦ, καὶ κατήρασάτο τὴν ἡμέραν αὐτοῦ. Job.
 37. Ὡς ἀσθενέστερῳ σκευεῖ τῷ γυναικειῷ ἀπονέμοντες τιμὴν. 1. Pet. 3.
 38. Ἀστοξένοι· οἱ γένει μὲν προσήκοντες, ἐπὶ δὲ τῆς ἀλλοδαπῆς γεγονότες. Hesych.
 39. Ἔως ἐτι ἐν φιλίᾳ ἐσμέν. Xen.
 40. Οὐχ ἅπαντες τὴν Ἑλλήνων συνίασι. Luc.
 41. Γνωσεαί, εἰ καὶ θροῦπεσίῃ πόλιν οὐκ ἀλαπαξέις. Hom.
 42. Ἐδοξε τῷ δήμῳ· Τισαμένος εἶπε. Andocides.
 43. Κινεῶς πρὸς τὴν βουλὴν τῶν Ῥωμαίων ἐγράψεν δι' ἀπορήτων . Ælian.
 44. Ἀπὸ τῆς πατρίδος, ὥσπερ ἀφ' ἱεράς , ἤρχετο τὰ σπέρματα τῆς εἰρήνης ἀπορρίπτειν. Philo.
 45. Ξενίζοντα τίνα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. Act. 17.

46. Vacuos et nocturnos exercituum timores *terrores* panicos vocamus.

47. Si quis infidelium *ad convivium* vos vocaverit.

48. Ut a multis personis in nos *collatum* donum, per multos gratiarum actione celebretur pro nobis.

49. Effugisti *pœnam*, Labes.

50. Et *interjectis* aliquot diebus iterum ingressus est Capernaum.

51. Secundum meam *opinionem*.

52. Pantherinam *pellem* humeris habens.

53. Verum in singulos annos decem millia *drachmarum*.

54. Levis armaturæ milites ut habebant *potestatem* celebritatis sequebantur.

55. Nequaquam puto *possibile* est magnum et juvenilem animum eos accipere, qui parva agunt.

56. Gloria Deo in altissimis *habitaculis*.

57. Jussit eos qui possent natare projicere *se* primos, et ad terram exire.

58. Regum sententiam immobilem *se* habere decet.

59. Armeniam et vicinas eidem *gentes* Lucullus debellavit.

60. Secundum patriæ *mores*.

61. *Singulis* diebus.

62. Didicit, ex *iis* quæ passus est, obedientiam.

63. Nondum erat spiritus sanctus *effusus*; quia Jesus nondum erat glorificatus.

64. Postquam et mihi dicendi *potestatem* fecistis.

65. Sæpe blandis *verbis* alloquutus est.

66. Et a foro *venientes*, nisi loti fuerint, non edunt.

67. Quot *annos* natus es?

68. Qui citharam *tenet*.

69. Incolarum mansuetum et mite est *ingenium*.

70. Virtutem a juvenili *ætate* cole.

71. Vespere Sabbathi quæ lucescit in primam *diem* Sabbathi.

72. Cras certe veniam.

46. Τους πένους και νυκτερινούς των στρατευμάτων φόβους πανικά κληῖζομεν. Polyæn.
47. Εἰ τις καλεῖ ὑμᾶς των ἀπιστων. . 1 Cor. 10.
48. Ἴνα ἐκ πολλῶν προσώπων το εἰς ἡμᾶς χάρισμα δια πολλῶν ευχαριστηθῇ ὑπὲρ ἡμῶν. 2 Cor. 1.
49. Εκπεφευγας ὦ Λαβες. Aristoph.
50. Καὶ παλιν εἰσηλθεν εἰς Καπερναοὺμ δι' ἡμερῶν. Marc. 2.
51. Κατὰ τὴν ἐμὴν :
52. Παρδαλεν ὠμοῖσιν ἐχῶν. Hom.
53. Ἀλλὰ μυριαὶ κατὰ τὸν ἐνιαυτὸν. Lucian.
54. Οἱ δὲ φίλοι ὥς εἶχον ταχοὺς, ἐφείποντο. Arrian.
55. Ἔστι δ' οὐδεποτ' οἶμαι μέγα καὶ νεανικὸν φρονήμα λαβεῖν μικρὰ πρᾶττοντας. Dem.
56. Δοξά Θεοῦ ἐν ὑψίστοις .
57. Ἐκέλευσε τοὺς δυναμένους κολυμβᾶν, ἀπορρίψαντας πρῶτους, ἐπὶ τὴν γῆν ἐξίεναι. Act. 26.
58. Πρέπει τὴν τῶν βασιλεῶν γνῶμην ἀμετακινήτως εἶναι . Isocr.
59. Ἀρμενίαν καὶ προσοικὰ ταύτης κατεπολέμησε Λουκουλλὸς. Julian.
60. Κατὰ τὰ πατρία . Thucyd.
61. Καθ' ἡμέραν. Ælian.
62. Ἐμαθεν, ἀφ' ᾧν ἐπαθε, τὴν ὑπακοήν. Heb. 5.
63. Οὐπω ἦν πνεῦμα ἅγιον , ὅτι ὁ Ἰησοῦς οὐδεπὼ ἐδοξασθῇ. Joan. 7.
64. Ἐπεὶ δὲ καὶ οἱ λόγου μεταδεδωκατε . Heliodor.
65. Πολλὰ δὲ μείλιχιόισι προσήυδα. Hom.
66. Καὶ ἀπο αγοράς , εἰ μὴ βαπτίζωνται, οὐκ ἐσθίουσιν. Marc. 7.
67. Ποσα γεγονας ;
68. Ὁ τὴν κιθάραν . Lucí.
69. Τὸ τῶν οἰκητορῶν ἡμέρον καὶ πρᾶον ἐστίν . Ælian.
70. Ἀρετὴν ἐκ νεᾶς ἀσχεῖ .
71. Ὅψε σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων. Mat. 28.
72. Ἐς τὴν ὑστεραίαν μαλίστα ἤξω. Lucian.

73. Multa quidem in terra, multa autem in *mari* humido.
74. Gubernator autem jam lucescente *sole* anchoras cum sustulisset.
75. Non ab optimo *animo*, (i. e. sine dolo,) ad rempublicam accedunt.
76. Aliusque alii *sacra* fecit immortalium deorum.
77. In severarum Dearum *templum*.
78. Qui mollia *vestimenta* gestant.
79. Nunc vero me victam malis navigare submisso *malo* oportet.
80. In presenti *tempore*.
81. Interea.
82. Cum producunt arbores *fructum*, scitis quod jam prope est æstas.
83. Et ait illi Petrus, Ænea, sanat te Jesus Christus, surge et sterne tibi *lectum*.
84. Dicit ei Jesus, Quid mihi et tibi *commune negotium est?*
85. Si me hicce ex tuo *sinu* vi abripiet.
86. Alexander philosophus visus est sibi morti *adjudicatus*.
87. Equitatum et jumenta.
88. Neque enim *guttulam* in Thebanam undam evomuit Bacchus.
89. Et ut paucis *verbis* dicam.
90. Bene etiam stataria *pugna* certare edoctus.
91. Et frumenti addere *medimnorum* decem millia.
92. In hac *parte*, et in illa *parte*.
93. Æqualem mecum regni *partem* tene.
94. Exteriores poculi *partem*.
95. Non in opportuna *parte* est fixa sagitta.
96. Primas *partes* ei dederunt.
97. Cæcas et inermes manibus destitutas has corporis *partes*.
98. Qui habitant ad hasce Tauri *partes*.
99. Ars autem necessitate longa *mensura* imbecillior est.
100. Sexto *die mensis* ineuntis.

73. Πολλα μεν εν γη, πολλα δε εφ' υγρα . Aristoph.
 74. 'Ο δε κυβερνητης αρτι διαφασκοντος , αρας
 τας αγκυρας. Polyb.
 75. Ουκ απο του βελτιστου προς τα κοινα προσ-
 ερχονται. Plat.
 76. Αλλος δ' αλλω ερεξε θεων αιειγενεταων. Hom.
 77. Εις το των σεμνων θεων . Aristoph.
 78. Οί τα μαλακα φορουντες. Matth. 11.
 79. Νυν δ' εν κακοις μοι πλειν υφειμενη δοκει. Sophoc.
 80. Εν τω παροντι . Thucyd.
 81. Εν μεσῳ . Æschyl.
 82. 'Οταν προβαλωσιν ηδη τα δενδρα , γινωσκετε
 οτι ηδη εγγυς το θερος εστι. Luc. 21.
 83. Και ειπεν αυτω ο Πετρος, Αινεα, ιαται σε Ιησους ο
 Χριστος, αναστηθι και στρωσον σεαυτω . Act. 9.
 84. Λεγει αυτη ο Ιησους, Τι εμοι και σοι ;
 Joan. 2.
 85. Ει μ' ουτος εκ των σων απαζεται βια. Sophoc.
 86. Αλεξανδρος ο φιλοσοφος εδοξε την επι θανατω
 κατακεκρισθαι. Artem.
 87. Την τε ιππον και τα σκευοφορα . Dio. Cass.
 88. Ου γαρ μικραν εις Θηβαιων υδωρ επτυσεν ο Διο-
 νυσος. Dion.
 89. Και συνελοντι φαναι . Constant.
 90. Ευ δε και εν σταδιη δεδαημενος αντιφερεσθαι.
 Apollon.
 91. Και σιτου προσθειναι μυριαδα . Polyb.
 92. Τη μεν , τη δε .
 93. Ισον εμοι βασιλευε . Hom.
 94. Το εξωθεν του ποτηριου . Luc. 11.
 95. Ουκ εν καιριῳ οξυ παγη βελος. Hom.
 96. Τα πρωτα εδωκαν αυτω. Ælian.
 97. Τα τυφλα του σωματος και απολα και αχειρα ταυτα
 . Xen.
 98. Τους επι ταδε του Ταυρου κατοικουντας . Polyb.
 99. Τεχνη δ' αναγκης ασθενεστερα μακρω . Æschyl.
 100. 'Εκτη ισταμενου .

101. Veturius dimidiam *partem* exercitus adducens.
102. Non enim magnitudine *tantum*, verum etiam numero virtutum longe inferior est Lysias.
103. Numquid in ea veste initiatus es magnis *mysteriis*.
104. Rogavit ipsum, ut a terra paululum promoveret *navim*.
105. Videmur ad Bacchi urbem appulisse *navim*.
106. Quanam re violavi *leges*? quid mali patravi?
107. Advertere *mentem* ad ea quæ dicebantur.
108. Ego vero putabam, me compendiosam hanc exco-
gitâsse *viam*.
109. Et progressus *via* Babylonem ducente.
110. Hac *via* etiam hæc dicebantur.
111. Qui in Asia *ædes* habent.
112. Est illis forum, ubi et regiæ et aliæ magistratuum
ædes sunt exstructæ.
113. Vocant autem me Jocastam; hoc enim *nomen* pater imposuit.
114. Gratia vobis et pax a Jesu Christo, *qui est* testis fidelis.
115. Quumque intentos haberent *oculos* in cœlum.
116. Edentes et bibentes, ea, *quæ* ab ipsis *apponuntur*.
117. Hieme jam *instante*, regressi sunt.
118. *Celeberrimus* Alexander.
119. Mare *saxis* occultis plenum.
120. A Judæis quinquies quadragenas *plagas* una minus
accepi.
121. Tum sagittas in *exercitum* Græcorum mittit.
122. Secundo *flatu* navigare.
123. Cui cum similem pendas *pœnam*, laudem habebis.
124. Incipientes in parvis bibunt *poculis*.
125. In duos *pedes* erectum.
126. *Vultum* ipsius severum et tristem timeo.
127. Est autem in Hierosolymis, ad *portam* pecuariam,
piscina.

101. Ουετουριος την ἡμισειαν της στρατιας επαγο-
μενος. Dion. Hal.
102. Ου γαρ μεγαθει των αρετων, αλλα και τω πλη-
θει πολυ λειπομενος ο Λυσιας. Longin.
103. Μων ουν εμυηθης δητ' εν αυτω εις τα μεγαλα
. Aristoph.
104. Πρωτησεν αυτον, απο της γης επαναγαγειν ολιγον
. Luc. 5.
105. Βρομιου πολιν εοικαμεν εισβαλειν . Eurip.
106. Πη παρεβην ; τι δ' ερεξα; Pythag.
107. Προσεχειν τοις λαλουμενοις. Act. 16.
108. Και μην συντομον τινα ταυτην ωμην επινενοηκεναι
εγωγε. Lucian.
109. Προϊων και την επι Βαβυλωνος. Xen.
110. Ταυτη και ταυτα ελεγετο. Plat.
111. Τους κατα την Ασian εχοντας. Xen.
112. Εστιν αυτοις αγορα, ενθα τα τε βασιλεια
και τα αλλα αρχεια πεποιηται. Xen.
113. Καλουσι δ' Ιοκαστην με' τουτο γαρ πατηρ
εθετο. Eurip.
114. Χαρις υμιν και ειρηνη απο Ιησου Χριστου, δ
μαρτυς ο πιστος. Apocal.
115. Και ως ατενιζοντες ησαν εις τον ουρανον. Act. 1.
116. Εσθιοντες και πινοντες τα παρ' αυτων . Luc.
117. Χειμανος ηδη , ανεχωρησαν. Thucyd.
118. 'Ο πανυ Αλεξανδρος.
119. Πελαγος υφαλων γεμον. Chrysost.
120. 'Υπο Ιουδαιων πεντακις τεσσαρακοντα παρα
μιαν ελαβον. 2 Cor.
121. Τότε τους ιους αφησιν εις το 'Ελληνικον . M. Tyr.
122. Εξ ουριας πλειν.
123. Τω συ την ομοιην αποδιδους , επαινον εξεις. Her.
124. Αρχομενοι μεν εν μικροις πινουσι . Laert.
125. Επι τους δυο επανισταμενον ορθον. Lucian.
126. Δεδια το σκυθραπον αυτου και κατηφες . Luc.
127. Εστι δε εν τοις 'Ιεροσολυμοις, επι τη προβατικη ,
κολυμβηθρα. Joan.

128. Paucis *verbis* scripsi.
129. Dicit, sed nec longam *orationem*, nec cum procemiis.
130. *Considerandum est*, an satius sit affirmare.
131. Plangent super eum *pectora* omnes nationes terræ.
132. Anaxagoras in *scripto* de regno.
133. Norunt enim, quibus *conditionibus* ipsos ducat Cyaxares.
134. Dans autem ipsi equites et nudos *milites*.
135. Quando tu excipiebas amicos in natalitiis *conviviis*.
136. Ex æqua *societate* communes expeditiones faciebant.
137. Solve *funes* quibus alligatur navis in littore.
138. Amictus sindone super nudo *corpore*.
139. Ex æquo *imperio* imperavi patriæ.
140. Qua pedum *celeritate* possunt, aufugiunt.
141. In *arte* equitandi mire superbiebat.
142. Mortua fuisses, si dignas luisses *pœnas*.
143. Interficient ex vobis *aliquos*.
144. Non convenit *tali* viro mentiri, qualis est Socrates.
145. Magno *fœnore* ab aliis accipiunt.
146. Jacebat graviter gemens in *loco* puro.
147. Domus in commodo urbis *loco* ædificata.
148. Bibunt *tantum* quantum rapere licet.
149. Ego vero existimo orationem hancce non expedire civitati, et præter *hoc* minime justam esse.
150. Nunc quidem ad *mensam* hospitem te invitamus.
151. Cani *capilli* caput coronant.
152. Ne accipiant hi judiciale *tribolum*.
153. Ipse dixit, se dudum hoc desiderare, et studere omni *modo*.
154. Propino tibi, *in salutem* ducis Herculis.
155. Lotus oceani *aqua*.
156. Quam profundum dormivisti *somnum*.
157. Per vanam *suspicionem* nobis ipsis fingebarum timores.

128. Δι' ὀλιγων εγγραψα. 1 Pet.
129. Λεγε, μη μακραν μεντοι , μηδε μετα προοι-
μιων. Lucian.
130. , μη ποτ' ουν κρειττον η λεγειν. Dion. Hal.
131. Κοψονται επ' αυτον πασαι αι φυλαι της γης.
Apocal.
132. Αναξαγορας εν τω περι βασιλειας. Ælian.
133. Ισασι γαρ, εφ' οϊς αυτους Κυαξαρης
αγεται. Xen.
134. Δους δε αυτω ιππεας τε και ψιλους . Arrian.
135. 'Οτε ειστίας συ τους φιλους εν τοις γενεθλιοις . Xen.
136. Απο της ισης κοινας στρατειας εποι-
ουντο. Thucyd.
137. Λυε τα απογεια . Lucian.
138. Περιβεβλημενος σινδονα επι γυμνου . Marc.
139. ηρξα επισης πατριδος. Lucian.
140. 'Ηι ποδων εχουσιν, αποδιδρασκουσι. Ælian.
141. Επι τη ιππεια μεγα εφρονει. Aristoph.
142. Απεθανες, ει της αξιας ετυγχανες . Aristoph.
143. Θανατωσουσιν εξ υμων . Lucas.
144. Ουκ εστιν ανδρι οϊω Σωκρατει ψευδεσθαι .
145. Λαμβανουσιν επι πολλω παρ' ετερων. Plut.
146. Κειτο βαρυστεναχων εν καθαρω . Hom.
147. Οικια εν καλω της πολεως οικοδομηθεισα. Lucian.
148. Πινουσι όσον εστιν αρπασαι. Ælian.
149. Εγω δε ηγουμαι τον λογον τονδε ασυμφορον τη πολει,
προς δε και ου δικαιον. Demost.
150. Νυν μεν επι ξενια σε καλουμεν. Lucian.
151. Πολιαι καραν στεφουσι. Anacr.
152. Μη λαμβανετωσαν ουτοι το δικαστικον . Luc.
153. Αυτος εφη, παλαι τουτο επιθυμειν, και σπευδειν εκ
παντος . Lucian.
154. Προπινω σοι, 'Ηρακλους αρχηγету. Lucian.
155. Λελουμενος ωκεανοιο . Hom.
156. 'Ως βαθυν εκοιμηθης . Lucian.
157. Δια κενης ανεπλαττομεν ημιν φοβους. Dion.
Hal.

158. Via, quæ *ducit* ad salutem.
 159. Coeperunt una *voce* omnes excusare.
 160. Ad utramque *partem* fluvii.
 161. Dextra *manu* Dei exaltatus.
 162. Una *manu* aquam, altera ignem ferebat.
 163. Zenothemis utraque *manu*, altera naso, altera oculo
 prehenso.
 164. Duplicem marmoream *lænam*.
 165. Populus, in omni *re*, jam facilis ipsis evaserat.

 166. *Res* bene se habet.
 167. Filios divites hortantur parentes, ut servent *sua bona*.

 168. Messenii victoriam brevi *tempore* Lacedæmoniis
 dederunt.
 169. Pro mortuis erogare etiam volo *pecuniis*.
 170. *Pro viribus* date eleemosynam.
 171. Ex quo *tempore*.
 172. Paululum et non videbitis me.
 173. Famam hanc jam olim accepimus.
 174. Nisi imperium brevi dissolutum fuisset.
 175. Sufficiet ipsis interim vel hoc supplicium.

 176. In omni montana *regione* divulgabantur cuncta.
 177. Hic non consenserat consilio illorum.

 178. Acceptam cladem ingenua *anima* non retulit.
 179. Pater noster qui es in coelis.
 180. Qui in foro *merces* permutant.
 181. Ex quo *tempore* patres sopiti sunt.

VERBORUM.

182. Desiderium me tenet *audiendi* quid dicturus sis.
 183. Hoc Cinyras nymphis *sacravit* rete.
 184. Vendidit quemcunque cepit *abducendum* trans mare
 indomitum.
 185. Et a foro *venientes*, nisi laventur, non edunt.

158. Ἡ ὁδός, ἡ πρὸς σωτηρίαν .
159. Ἡρξάντο ἀπὸ μίας παραιτεῖσθαι πάντες. Luc.
160. Παρ' ἑκατέρα τοῦ ποταμοῦ. Ælian.
161. Τῇ δεξίᾳ τοῦ Θεοῦ ὑψώθεις. Act.
162. Τῇ μὲν ὕδωρ εφορεῖ, τῇ δὲ ἑτέρα τὸ πυρ.
163. Ζηνοθεμίς ἀμφοτέραις τῇ μὲν τῆς ῥίνοσ, τῇ δὲ τοῦ ὀφθαλμοῦ, ἐπειλημμένος. Lucian.
164. Διπλακὰ μαρμαρεὴν . Hom.
165. Ὁ δῆμος, εἰς πᾶσαν , ἤδη τιθασσὸς αὐτοῖς ἐγγενεῖ. Plut.
166. καλῶς ἔχει .
167. Τοῖς παισὶ τοῖς πλουσίοις οἱ πατέρες φυλλαττεῖν παραινουσιν. Plut.
168. Οἱ Μεσσηνιοὶ τὴν νικὴν οὐ διὰ μακροῦ Λακεδαιμονίοις ἔδωκαν. Polyæn.
169. Μελλῶ γε καὶ ἐκτινεῖν ὑπὲρ νεκρῶν. Lucian.
170. Τα ἐνόντα δοτε ἐλεημοσυνήν. Lucas.
171. Εξ οὗ . Hom.
172. Μικρὸν καὶ οὐ θεωρεῖτε με. Joan.
173. Τὴν φημὴν ἐκ πολλοῦ παρῆλθαμεν. Isocr.
174. Εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελυθῇ. Plat.
175. Ἰκανὴ ἐν τοσούτῳ καὶ αὕτῃ τιμωρία ἐστὶ αὐτοῖς. Lucian.
176. Ἐν ὅλῃ τῇ ὀρεινῇ διελαλεῖτο πάντα. Lucas.
177. Οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ αὐτῶν. Lucas.
178. Τὴν ἤτταν ἀπ' εὐθείας οὐκ ἐφράσεν. Plut.
179. Πατέρ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς. Matt.
180. Οἱ ἐν τῇ ἀγορᾷ μεταβαλλόμενοι . Xen.
181. Ἀφ' ἧς οἱ πατέρες ἐκοιμηθῆσαν. 2 Pet.
182. Ποβὸς πανυ με, ὁ, τι φωνεῖς ἔχει. Aristoph.
188. Ταῖς νυμφαῖς Κινυρῆς τοδε δίκτυον. Epigr.
184. Περνασχ' ὃν τιν' ἔλεσκε περὴν ἄλος ἀτρυγετοῖο. Hom.
185. Καὶ ἀπὸ ἀγορᾶς , εἰ μὴ βαπτισῶνται, οὐκ ἐσθίουσι. Marc.

186. Propitiè *sit* tibi, Domine, non erit tibi hoc.
187. Amen, amen, dico vobis, *moriar* si dabitur huic generationi signum.
188. Mihi videris non his attendere, et hæc *facis* cum sis sapiens.
189. Necessitas consilii *urget* me et te.
190. *Vide* ne facias.
191. Si vero *velint* et ipsi.
192. Alia eventura erant, aliæ jam præsentia erant.
193. Judicavit mori *oportere* virum.
194. Per Jovem *rogo* ut una mecum sis.
195. *Da*, O Jupiter, ne prius sol occidat, et tenebræ adveniant.
196. Dona etiam adferentes, quanta quisque *poterat*.
197. Mirum *est*, quantum præstant.
198. *Veni* huc in terram, quamcunque ostendero tibi.
199. Alexander Aristoteli salutem *apprecatur*.
200. Ab avo meo *accepi* moris esse candidi.
201. Nunc vero istos *dicam*, quotquot Pelasgicum Argos habitabant.
202. Si quidem dabunt præmium magnanimi Achivi, *desinam*.
203. Quid non ego tibi, quid non tu *præstitisti* mihi?
204. At ille *inquit*, majus est.
205. *Vereor* ne quis mihi Danaorum succenseat.
206. Si vero *non credis*, age, tibi jam capite annuam.

PRÆPOSITIONUM.

207. Non darem triobolum *pro* Diis.
208. Eunt *per* campum.
209. Multos *per* labores in meas venit manus.
210. *Propter* ea me aspiciebas.
211. *Propter* quid me tentatis?
212. Sequemur *in* tuam gratiam.
213. Expectans *in* venientem diem.
214. Lupum *ex* auribus teneo.
215. Hic Pelopa genuit, *ex* hoc autem Atreus natus.

186. Ἰλεως σοι Κυριε, ου μη εσται σοι τουτο. Matt.
 187. Αμην, αμην, λεγω υμιν, ει δοθησεται τη
 γενεα ταυτη σημειον. Marc.
 188. Μοι δοκεις ου προσεχειν τον νουν τουτοις, και ταυτα
 σοφος αν. Plato.
 189. Χρεω βουλης εμε και σε. Hom.
 190. Ὅπως μη ποιησης.
 191. Ει δε και αυτοι . Hom.
 192. Τα μεν εμελλεν , τα δ' ηδη παρην. Demost.
 193. Εκρινεν αποθανειν τον ανδρα.
 194. Προς του Διου ὅπως παρесеi μοι. Aristoph.
 195. Ζευ— μη πριν επ' ηελιον δυναι, και επι κνεφας
 ελθειν. Hom.
 196. Δωρα τε, ὡς ἕκαστοι φεροντες. Arrian.
 197. Διαφερουσι θαυμαστον ὅσον. Aristot.
 198. Δευρο εις γην, ην αν σοι δειξω. Act.
 199. Αλεξανδρος Αριστοτελει χαιρειν .
 200. Παρα του παππου το καλοηθες . M. Anton.
 201. Νυν δ' αυτους , ὅσσοι το Πελασγικον Αργος
 εναιον. Hom.
 202. Ει μεν δωσουσι γερας μεγαθυμοι Αχαιοι, Hom.
 203. Τι δ' ουκ εγω σε , τι δ' ουκ εμε συ ;
 Polyb.
 204. Ὁ δε , αλλα μειζον εστι. Ælian.
 205. Μη τις μοι Δαναων νεμεσησεται. Hom.
 206. Ει δ' αγε, τοι κεφαλη κατανευσομαι. Hom.
 207. Ουκ αν δοιην των Θεων τριωβολον. Aristoph.
 208. Ερχονται πεδιοιο. Hom.
 209. Πολλων μοχθων ηλθε χειρας εις εμας. Eurip.
 210. Ταυτ' αρα και ενεωρας μοι. Xen.
 211. Τι με πειραζετε; Marc.
 212. Ἐφομεθα την σην χαριν. Aristoph.
 213. Την εισιουσαν ἡμεραν μενουσα. Eurip.
 214. Λυκον των ωτων κρατω.
 215. Ούτος φυτευει Πελοπα, τουδ' Ατρευσ εφυ. Eurip.

216. Cum *in* Sunium sacrum pervenimus.
 217. Dein *in* Marathone cum essemus.
 218. Dividamus igitur eam *in* duas partes.
 219. Ut tingat extremam digiti partem *in* aquam.
 220. Unde *ad* hanc Siciliam navi advectus advenis?
 221. Æneas primus jaculum misit *in* Idomeneum.
 222. Egressum parat, *secundum* meam sententiam.
 223. *Quoad* omne verbum otiosum, de ipso reddituri
 sunt homines rationem.
 224. *De* re aliquid audivit.
 225. Dic mihi *de* patre et filio quem reliqui.
 226. Discesserunt *cum* exercitu.
 227. Ne autem illinc effugerent, speculatores statu-
 ebas.

CONJUNCTIONUM ET ADVERBIORUM.

228. Nemo unquam invenire posset.
 229. *Si* tanquam servus vocatus es.
 230. Fidelis est Deus, qui vocavit nos, qui etiam *bene*
 faciet.
 231. Vis *ut* me convertam ad alias aliquas vias?
 232. *Major* erit in coelo lætitia, ob unum sontem, qui
 redeat ad frugem, quam ob nonaginta novem insontes.
 233. Descendit hic domum suam justificatus, *magis* quam
 ille.
 234. Volo ego populum salvum esse, *potius* quam perire.
 235. Vide *ut* facias omnia ad formam monstratam tibi.
 236. *Sic* corruptos fuisse oculos, ut cæcutiret.
 237. Ut in coelo, *sic* etiam super terram.

PLURIUM VOCUM.

238. Si quis iudicum non aliud *quam* *jus* respicit.
 239. *Per legatos* in Peloponnesum *missos* egit, ut aliquod
 auxilium mitteretur.
 240. Ire *per viam ducentem* ad mortem.
 241. Et cum paucis multas omnino myriades superavit
non solum, sed et imperium fecit majus.

216. Ὅτε Σουνιον ἱρον ἀφικομεθα. Hom.
 217. Εἴτα Μαθαῶνι μὲν ὅτ' ἡμεν. Aristoph.
 218. Διελαμὲν τοῖνυν αὐτὴν δύο μερῇ. Plat.
 219. Ἴνα βαψῇ τὸ ἀκρον τοῦ δακτυλοῦ ὕδατος. Lucas.
 220. Ποθεν Σικελίαν τὴν δὲ ναυστολῶν παρὲι; Eurip.
 221. Αἰνείας δὲ πρῶτος ἀκοντίσεν Ἰδομενεύς. Hom.
 222. Εξίεναι, γνῶμην ἐμὴν, μέλλει. Aristoph.
 223. Πᾶν ῥῆμα ἀργόν, ἀποδώσουσι περὶ αὐτοῦ λόγον. Matth.
 224. Τοῦ πραγματος ἀκηκοέν τι. Aristoph.
 225. Εἶπε δὲ μοι πατὴρ τε καὶ υἱὸς ὃν κατελείπον. Hom.
 226. Ἀπεχώρησαν τῷ στρατῷ. Thucyd.
 227. Τοῦ δὲ μὴδ' ἐντευθεν διαφευγεῖν, σκοποὺς καθίστης. Xen.
 228. Οὐδεὶς ποτὲ εὖροι. Demosth.
 229. Δούλος ἐκλήθης. 1 Cor.
 230. Πίστος ὁ Θεός, ὁ καλῶν ἡμᾶς, ὃς καὶ ποιήσει. 1 Thes.
 231. Βούλει τραπῶμαι δὴθ' ὁδοὺς ἀλλὰς τινὰς; Eurip.
 232. Χαρὰ ἐστὶ ἐν τῷ οὐρανῷ, ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκόντα ἐννεα δίκαιοις. Lucas.
 233. Κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος. Lucas.
 234. Βούλομ' ἐγὼ λαὸν σοὺν ἐμμεναὶ ἢ ἀπολεσθαι. Hom.
 235. Ὅρα ποιήσῃς πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι. Heb.
 236. Διαφθαρῆναι τὰς ὀφείας, ὥς ἀμυδρὸν βλέπειν. Ælian.
 237. Ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Matth.
 238. Τῶν κριτῶν εἰ μὴ τις ἕτερωσε βλέπει. Aristot.
 239. Εἰς τε τὴν Πελοπόννησον ἐπράσσειν ὅπη ὀφείλεια τίς γενήσεται. Thucyd.
 240. Ἰέναι τὴν ἐπὶ θάνατον.
 241. Καὶ σὺν ὀλίγοις παμπολλοὺς μυριάδας κατηγωνίσατο, ἀλλὰ καὶ τὴν ἀρχὴν μείζω ἐποίησε. Ælian.

242. Salutate *fratres* qui sunt ex *domesticis* Aristobuli.

243. Si quis alius *habere possit*, pro annorum conditione, nigrum capillum habes.

244. Jussit eos duci *ad mortem*.

245. *Nonne stultum est*, quod miser ego domo huc ad-
venerim nudo capite?

246. Si ego satis doceo vos, quales erga vos invicem esse
oporteat, *bene se res habet*; sin vero minus—

247. Quomodo enim tibi dabunt præmium magnanimi
Achivi? nam *inique postulas*.

248. *Non solum* castra posuit in solitudine circa plata-
num; sed et pretiosum ex ea ornatum suspendit.

249. *Pars Asiæ* quæ ad orientem *versa est*.

250. Videtis enim hoc omnes, præmium quod mihi *fuit*
transfertur aliâ *viâ*.

251. Amicitiae *pocula* plena propino, *vino* pari, pari *aqua*
temperata.

252. Menelae, tibi hæc dico, et faciam *insuper*.

253. Si enim *festis* Bacchi *diebus* tragædos spectâssetis.

254. *Propter* quid rides, o Diogenes? DIOG. Quid enim
aliud *facerem* quam *ridere*, quando meminerim qualia fecit
Græcia?



CHAP. LI.

OF THE ANCIENT EGYPTIANS.

1. THOSE Egyptians who live in the cultivated parts of the country, are, of all whom I have seen, the most ingenious, being attentive to the improvement of the memory, beyond the rest of mankind. To give some idea of their mode of life; for three days successively in every month they use purges, vomits, and clysters; this they do out of attention to their health,

242. Ασπασασθε τους εκ των Αριστοβουλου
Rom.
243. Ει τις αλλος , εχεις, προς ετος, μελαιναν
την τριχα. Theoph.
244. Εκελευσεν αυτους απαχθηναι . Act.
245. Το δε μη κυνην οικοθεν ελθειν εμε
τον κακοδαιμον' εχοντα; Aristoph.
246. Ει εγω ικανως διδασκω υμας, οιους χρη προς αλληλους
ειναι, · ει δε μη — Xen.
247. Πως γαρ τοι δωσουσι γερας μεγαθυμοι Αχαιοι;
Hom.
248. Εχρησατο σταθμων τη ερημια τη περι την
πλατανον' αλλα και εξηψεν αυτης κοσμον πολυτελη. Ælian.
249. Της Ασιας η προς τας ανατολας.
250. Λευσσετε γαρ τογε παντες ο μοι γερας
οιχεται αλλη . Hom.
251. Τη φιλοτησια εγω μεστας προπινω, ισον ιση
κεκραμενας. Athen.
252. Μενελαε, σοι δε ταδε λεγω, δρασω δε προς .
Hom.
253. Ει γαρ εν Διονυσου τραγωδους
εθεασασθε. Demosth.
254. Τι γελας, ω Διογενης; Διογ. Τι γαρ
αλλο η , οτε ανεμνησθην οια εποiei η Έλλας; Lucian.

CHAP. LI.

IONIC GREEK TO BE RENDERED INTO ATTIC.

Ι. ΑΥΤΩΝ δε δη Αιγυπτιαν οι μεν περι την σπειρομενην Αιγυπτον οικεουσι, μνημην ανθρωπων παντων επασκεοντες μαλιστα, λογιωτατοι εισι μακρω των εγω ες διαπειραν απικομην. Τροπων δε ζοης τοιωδε διαχρεωνται· συρμαϊζουσι τρεις ημερας επεξης μηνος εκαστου, εμετοισι θηρωμενοι την υγειην και κλυσμασι, νομιζοντες απο των τρεφοντων σιτιων πασας τας νουσους

being persuaded that the diseases of the body are occasioned by the different elements received as food. Besides this, we may venture to assert, that, after the Africans, there is no people in health and constitution to be compared with the Egyptians. To this advantage, the climate, which is here subject to no variations, may essentially contribute: changes of all kinds, and those in particular of the seasons, promote and occasion the maladies of the body. To their bread, which they make with spelt, they give the name of *cyllestis*; they have no vines in the country, but they drink a liquor fermented from barley; they live principally upon fish, either salted or dried in the sun: they eat also quails, ducks, and some smaller birds, without other preparation than first salting them; but they roast and boil such other birds and fishes as they have, excepting those which are preserved for sacred purposes.

2. At the entertainments of the rich, just as the company is about to rise from the repast, a small coffin is carried round, containing a perfect representation of a dead body; it is in size sometimes of one, but never of more than two cubits, and as it is shown to the guests in rotation, the bearer exclaims, "Cast your eyes on this figure: after death you yourself will resemble it; drink then, and be happy."—Such are the customs they observe at entertainments.

3. They contentedly adhere to the customs of their ancestors, and are averse to foreign manners. Among other things which claim our approbation, they have a song, which is also used in Phœnicia, Cyprus, and other places, where it is differently named. Of all the things which astonished me in Egypt, nothing more perplexed me than my curiosity to know whence the Egyptians learned this song, so entirely resembling the *Linus* of the Greeks; it is of the remotest antiquity among them, and they call it *Maneros*. They have a tradition that *Maneros* was the only son of their first monarch; and that, having prematurely died, they instituted these melancholy strains in his honour, constituting their first, and, in earlier times, their only song.

4. The Egyptians surpass all the Greeks, the Lacedæmonians excepted, in the reverence which they pay to age: if a young person meet his senior, he instantly turns aside to

τοις ἀνθρώποις γίνεσθαι. Εἰσι μὲν γὰρ καὶ ἄλλως Αἰγυπτιοὶ μετὰ Λιβυᾶς ὑγιηρέστατοι πάντων ἀνθρώπων, τῶν ὥρων (ἐμοὶ δοκεῖν) εἵνεκεν, ὅτι οὐ μεταλλάσσουσιν αἱ ὥραι· ἐν γὰρ τῇσι μεταβολῇσι τοῖς ἀνθρώποις αἱ νοσοὶ μάλιστα γίνονται, τῶν τε ἄλλων πάντων, καὶ δὴ καὶ τῶν ὥρων μάλιστα. Ἀρτοφάγουσι δὲ ἐκ τῶν ὀλυρέων ποιεῦντες ἄρτους, τοὺς ἐκεῖνοι κυλληστὶς ὀνομάζουσι· οἶνον δ' ἐκ κριθῶν πεποιημένον διαχρῶνται· οὐ γὰρ σφί εἰσι ἐν τῇ χώρῃ ἀμπελοὶ· ἰχθύων δὲ τοὺς μὲν, πρὸς ἥλιον αἰψάαντες, ὠμούς σιτεοῦνται, τοὺς δ' ἐξ ἁλμῆς τεταριχευμένους· ὀρνίθων δὲ τοὺς τε ὀρτυγὰς, καὶ τὰς νησῆας, καὶ τὰ σμικρὰ τῶν ὀρνιθίων ὠμα σιτεοῦνται, προταριχεύσαντες· τὰ δὲ ἄλλα ὅσα ἡ ὀρνίθων ἢ ἰχθύων ἐστὶ σφί ἐχόμενα, χωρὶς ἡ ὀκόσοι σφί ἴροι ἀποδεχάται, τοὺς λοιποὺς ὀπτοὺς καὶ ἐφθούς σιτεοῦνται.

2. Ἐν δὲ τῇσι συνουσίῃσι, τοῖς εὐδαιμοσὶ αὐτῶν, ἐπεὰν ἀποδειπνοῦ γενῶνται, περιφέρει ἀνὴρ νεκρὸν ἐν σορῷ ξυλινὸν πεποιημένον, μεμιμημένον ἐς τὰ μάλιστα, καὶ γραφὴ καὶ ἐργῶν μεγάλῃ ὅσον τε πάντῃ πηχυαίον, ἡ δὲ πηχυν· δεικνύς δὲ ἐκαστῶ τῶν συμποσιῶν, λέγει, Ἐς τοῦτον ὥρων, πίνε τε καὶ τέρπευ· ἐσεαὶ γὰρ ἀποθανῶν τοιοῦτος. Ταῦτα μὲν παρὰ τὰ συμποσία ποιεῦσι.

3. Πατριοῖσι δὲ χρεώμενοι νομοῖσι, ἄλλων οὐδὲνα ἐπικτεῶνται. Τοῖς ἄλλοις τε ἐπαξία ἐστὶ νομῖμα, καὶ δὴ καὶ αἰσῖμα ἐν ἐστὶ, Λίνος, ὅσπερ ἐν τῇ Φοινικῇ αἰδιμός ἐστι, καὶ ἐν Κυπρῷ, καὶ ἄλλῃ· κατὰ μὲντοι ἔθνη οὐνομα εἷς· συμφερεται δὲ αὗτος εἶναι τὸν οἱ Ἕλληνας Λινὸν ὀνομάζοντες αἰδοῦσι· ὥστε πολλὰ μὲν καὶ ἄλλα ἀποθῶμαζεν μετὰ τῶν περὶ Αἴγυπτον ἐόντων, ἐν δὲ δὴ καὶ τὸν Λινὸν ὀκόθεν ἐλάβον· φαίνονται δὲ αἰεὶ κοτε τοῦτον αἰδόντες· ἐστὶ δὲ Αἰγυπτιστὶ ὁ Λίνος καλεῦμενος Μανερῶς. Ἐφασαν δὲ μὴν Αἰγυπτιοὶ τοῦ πρώτου βασιλευσαντος Αἰγύπτου παῖδα μουνόγενεα γενεσθαι· ἀποθανόντα δ' αὐτὸν ἀνώρον, θρηνοῖσι τοῖς Αἰγυπτίωσι τιμῆθηναι· καὶ αἰοδὴν τε ταυτὴν πρώτην καὶ μουνὴν σφίσι γενεσθαι.

4. Συμφερονται δὲ καὶ τοδε ἄλλοι Αἰγυπτιοὶ Ἑλλήνων μουνόοις Λακεδαιμονίοις· οἱ νεώτεροι αὐτῶν τοῖς πρεσβυτέροις συντυγχάνοντες, εἰκοῦσι τῆς ὁδοῦ, καὶ ἐκτραπονται· καὶ ἐπιούσι, ἐξ

make way for him ; if a senior enter an apartment, the youth always rise from their seats ; this ceremony is observed by no other of the Greeks. When the Egyptians meet, they do not speak, but make a profound reverence, bowing with the hand down to the knee.

5. Their habit, which they call calasiris, is made of linen, and fringed at the bottom ; over this they throw a kind of shawl made of white wool ; but in these vests of wool they are forbidden by their religion either to be buried or to enter any sacred edifice ; this is a peculiarity of those ceremonies which are called Orphic and Pythagorean ; whoever has been initiated in these mysteries can never be interred in a vest of wool, for which a sacred reason is assigned.

6. Of the Egyptians it is further memorable, that they first imagined what month or day was to be consecrated to each deity : they also, from observing the days of nativity, venture to predict the particular circumstances of a man's life and death : this is done by the poets of Greece, but the Egyptians have certainly discovered more things that are wonderful than all the rest of mankind. Whenever any unusual circumstance occurs, they commit the particulars to writing, and mark the events which follow it : if they afterwards observe any similar incident, they conclude that the result will be similar also.

7. The art of divination in Egypt is confined to certain of their deities. There are, in this country, oracles of Hercules, of Apollo, of Minerva, and Diana, of Mars, and of Jupiter ; but the oracle of Latona at Buto is held in greater estimation than any of the rest : the oracular communication is regulated by no fixed system, but is differently obtained in different places.

8. The art of medicine in Egypt is thus exercised : one physician is confined to the study and management of one disease ; there are of course a great number who practise this art ; some attend to disorders of the eyes, others to those of the head ; some take care of the teeth, others are conversant with all the diseases of the bowels ; whilst many attend to the cure of maladies which are less conspicuous.

9. With respect to their funerals and ceremonies of mourning ; whenever a man of any importance dies, the females of his family,

ἔδρης ὑπανίσταται· τοδε μεντοι αλλοισι Ἑλλήνων ουδαμοισι συμφέρονται. Ἀντι του προσαγορευειν αλληλους εν τῇσι ὁδοισι, προσκυνεουσι κατιεντες μεχρι του γονατος την χειρα.

5. Ενδεδυκασι δε κιθωνας λινεους, περι τα σκελεα δυσανατους, οὐς καλεουσι καλασιρις· επι τουτοιςι δε ειρинеα εἵματα λευκα επαναβληδον φορεουσι· ου μεν τοι ες γε τα ἱρα εσφερεται ειρинеα, ουδε συγκαταθαπτεται σφι· ου γαρ ὁσιον· ὁμολογεουσι δε ταυτα τοιςι Ορφικοισι καλεομενοισι και Πυθαγορειοισι· ουδε γαρ τουτων των οργίων μετεχοντα, ὁσιόν εστι εν ειρинеοισι εἵμασι θαφθηναι· εστι δε περι αυτων ἱρος λογος λεγομενος.

6. Και ταδε αλλα Αιγυπτιοισι εστι εξευρημενα· μεις τε και ἡμερη ἐκαστη θεων ὅτευ εστι· και τη ἐκαστος ἡμερη γενομενος, τοιςι εγκυρησει, και ὁκως τελευτησει, και ὁκοιος τις εσται και τουτοιςι των Ἑλλήνων οἱ εν ποιησει γενομενοι εχρησαντο· τερατα τε πλεωσφιν ανευρηται η τοιςι αλλοισι ἀπασι ανθρωποισι. Γενομενου γαρ τερατος, φυλασσουσι γραφομενοι τω ᾗ ποβαινον· και ην κοτε ὑστερον παραπλησιον τουτω γενηται, κατα τωῦτο νομιζουσι αποδησεσθαι.

7. Μαντικη δη αυτοισι ὡδε διακεεται· ανθρωπων μεν ουδενι προσκεεται ἡ τεχνη, των δε θεων μετεξετεροισι. Και γαρ Ἡρακλεος μαντηϊον αυτοθι εστι, και Απολλωνος, και Αθηнайης, και Αρτεμιδος, και Αρεος, και Διός· και ὅγε μαλιστα εν τιμῇ αγωνται παντων των μαντηϊων, Λητους εν Βουτοι πολι εστι· οὐ μεντοι αἶγε μαντηῖαι σφι κατα τωῦτο ἔστασι, αλλα διαφοροι εισι.

8. Ἡ δε ιητρικη κατα ταδε σφι δεδασται· μιης νουσου ἐκαστος ιητρος εστι, και ου πλεονων· παντα δ' ιητρων εστι πλεα· οἱ μεν γαρ, οφθαλμων ιητροι κατεσσεασι· οἱ δε, κεφαλῆς· οἱ δε, οδοντων· οἱ δε, των κατα νηδυν· οἱ δε, των αφανεων νουσων.

9. Θρηνοι δε και ταφαι σφρων, εισι αἶδε· τοιςι αν απογενηται εκ των οικηϊων ανθρωπος, του τις και λογος η, τε θηλυ γε-

disfiguring their heads and faces with dirt, leave the corpse in the house, and run publicly about, accompanied by their female relations, with their garments in disorder, their breasts exposed, and beating themselves severely: the men, on their parts, do the same, after which the body is carried to the embalmers.

OF THE ANCIENT GETÆ.

10. Before Darius arrived at the Ister, he first of all subdued the Getæ, a people who pretend to immortality. The Thracians of Salmydessus, and they who live above Apollonia, and the city of Mesambria, with those who are called Cyrminians, and Mypsæans, submitted themselves to Darius without resistance. The Getæ obstinately defended themselves, but were soon reduced; these, of all the Thracians, are the bravest and the most upright.

11. They believe themselves to be immortal; and whenever any one dies, they are of opinion that he is removed to the presence of their God Zamolxis, whom some believe to be the same with Gebeleizes. Once in every five years, they choose one by lot, who is to be despatched as a messenger to Zamolxis, to make known to him their several wants. The ceremony they observe on this occasion is this: three amongst them are appointed to hold in their hands three javelins, whilst others seize, by the feet and hands, the person who is appointed to appear before Zamolxis; they throw him up, so as to make him fall upon the javelins. If he dies in consequence, they imagine that the deity is propitious to them; if not, they accuse the victim of being a wicked man. Having disgraced him, they proceed to the election of another; giving him, whilst yet alive, their commands. The same people, whenever it thunders or lightens, throw their weapons into the air, as if menacing their god; and they seriously believe that there is no other deity.

νος παν το εκ των οικηϊων τουτων κατ' ων επλασατο την κεφαλην πληω, η και το προσωπον· καπειτα εν τοισι οικηιοισι λιπουσαι τον νεκρον, αὐται ανα την πολιν στρωφωμεναι, τυπτονται επεζωσμεναι· και φαινουσαι τους μαζους· συν δε σφι αἱ προσηκουσαι πασαι. εἰτερωθεν δε οἱ ανδρες τυπτονται, επεζωσμενοι και οὔτοι· επεαν δε ταυτα ποιησωσι οὔτω ες την ταριχευσιν κομιζουσι.

10. Πριν δε απικεσθαι επι τον Ιστρον, πρωτους αἰρει Γετας τους αθανατιζοντας. Οἱ μεν γαρ δη τον Σαλμυδησσον εχοντες Θρηϊκες και ὑπερ Απολλωνιης τε και Μεσαμβριης πολιος οικημενοι, καλευμενοι δε Κυρμιαναι, και Μυψαιοι, αμαχητι σφεας αυτους παρεδσαν Δαρειω. Οἱ δε Γεται, προς αγνωμοσυνην τραπομενοι, αυτικα εδουλωθησαν, Θρηϊκων εοντες ανδρειοτατοι και δικαιοτατοι.

11. Αθανατιζουσι δε τονδε τον τροπον· ουτε αποθνησκειν εαυτους νομιζουσι, ιεναι τε τον απολλυμενον παρα Ζαμολξιν δαιμονα· οἱ δε αυτεων τον αυτον τουτον νομιζουσι Γεβελεϊζιν. Δια πεντετηριδος δε τον παλω λαχοντα αιει σφεων αυτεων αποπεμπουσι αγγελον παρα τον Ζαμολξιν, εντελλομενοι των αν ἑκαστοτε δεωνται. Πεμπουσι δε ὧδε· οἱ μεν αυτεων ταχθεντες, ακοντια τρια εχουσι· αλλοι δε διαλαβοντες του αποπεμπομενου παρα τον Ζαμολξιν τας χειρας και τους ποδας, ανακινήσαντες αυτον μετεωρον, ριπτεουσιν ες τας λογχας. Ην μεν δη αποθανη αναπαρεις, τοισιδε ἰλεως ὁ θεος δοκεει ειναι· ην δε μη αποθανη αιτιωνται αυτον τον αγγελον, φαμενοι μιν ανδρα κακον ειναι. Αιτησαμενοι δε τουτον, αλλον αποπεμπουσι· εντελλονται δε ετι ζωντι· οὔτοι οἱ αυτοι Θρηϊκες και προς βροντην τε και αστραπην τοξευοντες ανω προς τον ουρανον, απειλεουσιν τω θεω, ουδενα αλλον θεον νομιζοντες ειναι ει μη τον σφετερον.

12. This Zamolxis, as I have been informed by those Greeks who inhabit the Hellespont and the Euxine, was himself a man, and formerly lived at Samos in the service of Pythagoras, son of Menesarchus; having obtained his liberty, with considerable wealth, he returned to his country. Here he found the Thracians distinguished equally by their profligacy and their ignorance; whilst he himself had been accustomed to the Ionian mode of life, and to manners more polished than those of Thrace; he had also been connected with Pythagoras, one of the most celebrated philosophers of Greece. He was therefore induced to build a large mansion, to which he invited the most eminent of his fellow-citizens: he took the opportunity of the festive hour to assure them, that neither himself, his guests, nor any of their descendants, should ever die, but should be removed to a place, where they were to remain in the perpetual enjoyment of every blessing. After saying this, and conducting himself accordingly, he constructed a subterranean edifice: when it was completed, he withdrew himself from the sight of his countrymen, and resided for three years beneath the earth.—During this period, the Thracians regretted his loss, and lamented him as dead. In the fourth year, he again appeared amongst them, and by this artifice gave the appearance of probability to what he had before asserted.

13. To this story of the subterraneous apartment I do not give much credit, though I pretend not to dispute it; I am, however, very certain that Zamolxis must have lived many years before Pythagoras: whether, therefore, he was a man, or the deity of the Getæ, enough has been said concerning him. These Getæ, using the ceremonies I have described, after submitting themselves to the Persians under Darius, followed his army.

12. Ὡς δὲ ἐγὼ πυνθανομαι τῶν τὸν Ἑλλησποντον οἰκεόντων Ἑλλήνων καὶ Πόντον, τὸν Ζαμόλξιν τούτον εἶναι ἀνθρώπον, δουλεύσαι ἐν Σαμῶ· δουλεύσαι δὲ Πυθαγορῇ τῷ Μνησαρχῷ· ἐνθούτεν δὲ αὐτὸν γενομένον ἐλευθέρων, χρήματα κτήσασθαι συχνά· κτήσαμενον δὲ, ἀπελθεῖν εἰς τὴν ἑωῦτου· ἅτε δὲ κακοβίων τε εἶναι τῶν Θρηϊκῶν καὶ ὑπαφρονεστέρων, τὸν Ζαμόλξιν τούτον ἐπιστάμενον διαίταν τε Ἰαδά, καὶ ἡβέα βαθυτέρα ἢ κατὰ Θρηϊκάς (οἷα Ἑλλήσι τε ὁμίλησαντα καὶ Ἑλλήνων οὐ τῷ ἀσθενεστάτῳ σοφιστῇ Πυθαγορῇ) κατασκευασθαι ἀνδρῶνα, ἐς τὸν πανδοκευόντα τῶν ἀστῶν τοὺς πρῶτους, καὶ εὐωχεόντα, ἀναδιδάσκειν ὥς οὔτε αὐτὸς οὔτε οἱ συμποταὶ αὐτοῦ, οὔτε οἱ ἐκ τούτων αἰεὶ γινόμενοι ἀποθάνονται, ἀλλ' ἤξουσι ἐς χωρὸν τούτον ἵνα αἰεὶ περιεόντες ἔξουσι τὰ πάντα ἀγαθὰ· ἐν ᾧ δὲ ἐποιεε τὰ καταλεχθέντα, καὶ ἔλεγε ταῦτα, ἐν τούτῳ καταγαίον οἰκήμα ἐποιεετο· ὥς δὲ οἱ παντελεῶς εἶχε τὸ οἰκήμα, ἐκ μὲν τῶν Θρηϊκῶν ἠφανίσθη· καταβάς δὲ κατὰ τὸ καταγαίον οἰκήμα, διαίτατο ἐπ' ἑτέα τρία· οἱ δὲ μὴν ἐποθεὸν τε καὶ ἐπενθεὸν ὥς τεθνεῶτα· τέταρτῳ δὲ ἐτεῖ ἐφάνη τοῖσι Θρηϊξί, καὶ οὕτω πιθανὰ σφί ἐγενετο τὰ ἔλεγε ὁ Ζαμόλξις. Ταῦτα φασὶ μὴν ποιῆσαι.

13. Ἐγὼ δὲ περὶ μὲν τούτου καὶ τοῦ καταγαίου οἰκήματος οὔτε ἀπίστεω, οὔτε ὧν πιστεύω τι λήν· δοκεῶ δὲ πολλοῖσι ἐτεσι πρότερον τὸν Ζαμόλξιν τούτον γενεσθαι Πυθαγορεῶ· εἴτε δὲ ἐγενετο τις Ζαμόλξις ἀνθρώπος, εἴτ' ἐστὶ δαίμων τις Γετῆσι οὗτος ἐπιχωρίος, χαιρετῶ· οὗτοι μὲν δὴ τροπῶ τοιούτῳ χρεώμενοι, ὥς ἐχειρώθησαν ὑπ' Ἀρρείου καὶ Περσέων, εἶποντο τῷ ἄλλῳ στρατῷ.

Herodotus.

THE FISHERMEN.

14. Need, Diophantus, ready wit imparts,
Is labour's mistress, and the nurse of arts ;
Corroding cares the toiling wretch infest,
And spoil the peaceful tenor of his breast :
And if soft slumbers on his eye-lids creep,
Some cursed care steals in, and murders sleep.

Two ancient fishers in a straw-thatch'd shed,
(Leaves were their walls, and sea-weed was their bed,)
Reclined their weary limbs : hard by were laid
Baskets, and all their implements of trade,
Rods, hooks, and lines, composed of stout horse-hairs,
And nets of various sorts, and various snares,
The seine, the cast-net, and the wicker maze,
To waste the watery tribes a thousand ways :
A crazy boat was drawn upon a plank :
Mats were their pillow, wove of osier dank ;
Skins, caps, and rugged coats, a covering made :
This was their wealth, their labour, and their trade.
No pot to boil, no watch-dog to defend ;
Yet blest they lived, with penury their friend.
None visited their shed, save every tide,
The wanton waves that wash'd its tottering side.
When half her course the moon's bright car had sped,
Joint labour roused the tenants of the shed ;
The dews of slumber from their eyes they clear'd,
And thus their minds with pleasing parley cheer'd :—

A. I hold, my friend, that trite opinion wrong,
That summer nights are short when days are long.
Yes — I have seen a thousand dreams to-night,
And yet no morn appears, nor morning light ;
Sure on my mind some strange illusions play,
And make short nights wear heavily away.

B. Fair summer seasons you unjustly blame,
Their bounds are equal, and their pace the same ;

DORIC.

14. Ἄ πενία, Διοφάντε, μονα τὰς τεχνας ἐγείρει·
 Αὐτὰ τῷ μοχθοίῳ διδασκαλὸς· οὐδὲ γὰρ εὐδεῖν
 Ἄνδρασιν ἐργατιναῖσι κακαὶ παρεχόντι μεριμναί.
 Καν ὀλίγον νυκτὸς τίς ἐπιψαύσῃσι τὸν ὕπνον,
 Αἰφνιδίον θορυβεύσιν ἐφισταμέναι μελεδῶναι.
 Ἰχθυὸς ἀγρευτῆρες ὁμῶς δύο κειντο γέροντες,
 Στρωσάμενοι βρυὸν αὐτὸν ὑπὸ πλεκταῖς καλυβαῖσι,
 Κεκλιμένοι τοιχῷ τῷ φυλλινῷ· ἐγγυθὶ δ' αὐτοῖν
 Κεῖτο τὰ ταιν χεῖροιν ἀθλήματα, τοὶ καλάθισκοι,
 Τοὶ καλάμοι, τῶγκιστρα, τὰ φυκιοέντα τε λῆδα,
 Οἰσμῆαι, κυρτοὶ, καὶ ἐκ σχοινῶν λαβυρινθοὶ,
 Μηρινθοὶ, κῶας τε, γέρων δ' ἐπ' ἐρείσμασι λεμβὸς.
 Νερθεν τὰς κεφαλὰς φορμὸς βραχὺς, εἴματα, πῖλοι.
 Οὗτος τὰς ἀλίουσιν ὁ πᾶς πόνος οὗτος ὁ πλοῦτος.
 Οὐδεὶς δ' οὐ χυτράν εἰχ', οὐ κυνα· πάντα περισσά,
 Παντ' ἔδοκει τήνας ἀγρᾶς· πενία σφιν ἑταῖρα.
 Οὐδεὶς δ' ἐν μεσσῷ γειτῶν, πάντα δὲ παρ' αὐτὴν
 Θλιβομένην καλυβὰν τρυφερόν προσεναχέ θάλασσα.
 Οὐπῶ τὸν μεσατὸν δρομόν ἀνυέν ἄρμα σελανας,
 Τοὺς δ' ἄλιεις ἠγείρε φίλος πόνος· ἐκ βλεφάρων δὲ
 Ὑπνὸν ἀπώσαμενοι σφετεραῖς φρεσὶν ἤρεθον ᾤδαν.

10

20

Α. Ψευδόνται φίλε πάντες ὅσοι τὰς νυκτὰς ἐφασκόν
 Τῷ θερὸς μινυθεῖν, ὅτε ταμὰτα μακρὰ φέρει Ζεὺς·
 Ἢδὴ μυρὶ' ἐσεῖδον οὐνεῖρατα, κούδεπῶ αἰῶς.
 Μὴ λαθομένην; τί το χρημα; χρόνον δ' αἱ νυκτεῖς ἔχοντι.
 Β. Ασφαλιῶν, μεμψή το καλὸν θερὸς· οὐ γὰρ ὁ καιρὸς
 Ἀστοματῶς παρεβα τὸν ἑὸν δρομόν· ἀλλὰ τὸν ὕπνον.

But cares, Asphalion, in a busy throng,
Break on your rest, and make the night seem long.

A. Say, hast thou genius to interpret right
My dream? I've had a jolly one to-night.
Thou shalt go halves, and more thou canst not wish;
We'll share the vision as we share our fish:
I know thee shrewd, expert of dreams to spell;
He's the best judge who can conjecture well.
We've leisure time, which can't be better spent,
By wretched carles in wave-wash'd cabin pent,
And lodg'd on leaves; yet why should we repine,
While living lights in Prytaneum shine?

B. To thy fast friend each circumstance recite,
And let me hear this vision of the night.

A. Last evening, weary with the toils of day,
Lull'd in the lap of rest secure I lay;
Full late we supp'd, and sparingly we ate;
No danger of a surfeit from our meat.
Methought I sat upon a shelfy steep,
And watch'd the fish that gambol'd in the deep;
Suspended by my rod, I gently shook
The bait fallacious, which a huge one took;
(Sleeping, we image what awake we wish;
Dogs dream of bones, and fishermen of fish.)
Bent was my rod, and from his gills the blood
With crimson stream distain'd the silver flood.
I stretch'd my arm out, lest the line should break;
The fish so vigorous, and my hook so weak!
Anxious I gazed; he struggled to be gone;
"You're wounded—I'll be with you, friend, anon—"
"Still do you teaze me?" for he plagued me sore;
At last, quite spent, I drew him safe on shore,
Then grasp'd him with my hand, for surer hold,
A noble prize, a fish of solid gold!
But fears suspicious in my bosom throng'd,
Lest to the god of ocean he belong'd;

Α φροντίς κοπτοίσα, μακρὰν τὰν νύκτα ποιεῖ τιν.

Α. Ἀρ' ἐμαθες κρίνειν ποκ' ἐνυπνία; χρηστὰ γὰρ εἶδον.

Οὐ σε θέλω τῶμω φαντασματος ἡμεν ἀμοιβόν·

30

Ὡς καὶ τὰν ἀγρὰν, τῶν νειράτα πάντα μερίζεν.

Οὐ γὰρ νικαῖη κατὰ τὸν νοόν· οὗτος ἀριστος

Ἔστιν ονειροκριτὰς, ὁ διδασκαλὸς ἐστὶ παρ' ᾧ νοὺς.

Ἄλλως καὶ σχολὴ ἐστὶ· τί γὰρ ποιεῖν ἂν ἔχοι τις

Κείμενος ἐν φύλλοις ποτὶ κυματὶ, μὴδὲ καθευδῶν

Ἀσμενὸς ἐν ῥαμνῶ; τὸ δὲ λυχνίον ἐν πρυτανείῳ.

Φαντὶ γὰρ αἰὲν ἀγρὰν τοδ' ἔχειν. Β. Λεγε μοι ποτὲ νύκτος

Ὀψιν, πάντα τεῶν δὲ λεγῶν μηνύσον ἑταίρῳ.

Α. Δειλινὸν ὥς κατεδαρθὸν ἐν ἐναλίοισι πονοῖσιν.

Οὐκ ἦν μὰν πολυσίτος· (ἐπεὶ δειπνεύντες ἐν ᾠρᾷ,

40

Εἰ μεμνη, τὰς γαστέρας ἐφειδομεθ') εἶδον ἐμαυτὸν

Ἐν πετρᾷ μεμαῶντα· καθεζόμενος δὲ δοκεῖον

Ἰχθύας, ἐκ καλάμων δὲ πλανὸν κατεσσειὸν ἐδῶδαν.

Καὶ τίς τῶν τραφερῶν ὠρεῖατο· καὶ γὰρ ἐν ὕπνοις

Πᾶσα κυῶν ἀρτῶς μαντεύεται· ἰχθὺα κηγῶν.

Χῶ μὲν τῶγκιστρῷ ποτεφύετο, καὶ ῥέεν αἷμα·

Τὸν καλάμον δ' ὑπὸ τοῦ κινήματος ἀγκυλὸν εἶχον.

Τῷ χεῖρὲ τεινόμενος, περὶ κνωδαλὸν εὖρον ἀγῶνα,

Πῶς μὲν ἔλω μέγαν ἰχθὺν ἀφαιροτέροισι σιδαροῖς.

Εἰθ' ὑπομιμνῆσκων τῷ τραύματος, ἀρ' ἐμε νύξεις;

50

Καὶ νύξῃ χαλεπῶς· καὶ οὐ φευγόντος ἐτεῖνα.

Ἦνυσ' ἰδὼν τὸν ἀεθλὸν· ἀνηλκυσά χρυσεὸν ἰχθὺν

Πάντα τῷ χρυσῷ πεπυκασμένον· εἶχε δὲ δεῖμα

Μὴ τί Ποσειδάωνι πέλοι πεφιλαμένος ἰχθύς.

Or, haply wandering in the azure main,
 Some favourite fish of Amphitrite's train.
 My prize I loosed, and strictest caution took,
 For fear some gold might stick about the hook ;
 Then safe secured him, and devoutly swore
 Never to venture on the ocean more ;
 But live on land as happy as a king.
 At this I waked : what think you of the thing ?
 Speak free, for know I am extremely loth,
 And greatly fear to violate my oath.

B. Fear not, old friend ; you took no oath, for why ?
 You took no fish — your vision's all a lie.
 Go search the shoals, not sleeping, but awake,
 Hunger will soon discover your mistake :
 Catch real fish ; you need not sure be told
 Those fools must starve who only dream of gold.

CYCLOPS AND THE SEA-NYMPH.

15. No remedy the power of love subdues ;
 No medicine, dearest Nicias, but the muse :
 This plain prescription gratifies the mind
 With sweet complacence — but how hard to find !
 This well you know, who first in physic shine,
 And are the loved familiar of the nine.

Thus the famed Cyclops, Polypheme, when young,
 Calm'd his fond passion with the power of song ;
 When blooming years imbibed the soft desire,
 And Galatea kindled amorous fire.
 He gave no wreaths of roses to the fair,
 Nor apples, nor sweet parsley for her hair :
 Love did the tenor of his mind control,
 And took the whole possession of his soul.
 His flocks untended oft refused to feed,
 And for the fold forsook the grassy mead ;
 While on the sedgy shore he lay reclined,
 And soothed with song the anguish of his mind.

Η ταχα τας γλαυκας κειμηλιον Αμφιτρίτης.
 Ηρεμα δ' αυτον εγω εκ τωγκιστρω απελυσα,
 Μη ποτε τω στοματος τ' αγκιστρια χρυσον εχοιεν.
 Και τον μεν πειστηρσι κατηγον επ' ηπειροιο.
 Ωμοσα δ' ουκετι λοιπον υπερ πελαγους ποδα θειναι,
 Αλλα μενειν επι γας, και τω χρυσω βασιλευειν.
 Ταυτα με καξηγειρε. Τυ δ' ω ξενε λοιπον ερειδε
 Ταν γνωμαν· ορκον γαρ εγω τον επωμοσα ταρβω.

60

Β. Και συ γε μη τρεσσης· ουκ ωμοσας· ουδε γαρ ιχθυον
 Χρυσεον ειδες η εύρες· ισαι δε ψευδεσιν οψεις.
 Ει δ' υπαρ, ου κνωστων τυ τα χωρια ταυτα ματευσεις,
 Ελπις των υπνων ζατει τον σαρκινον ιχθυον
 Μη συ θανης λιμω καιτοι χρυσοισιν ονειροις.

15. Ουδεν ποττον ερωτα πεφυκει φαρμακον αλλο,
 Νικια, ουτ' εγχριστον, εμιν δοκει, ουτ' επιπαστον,
 Η ται Πιεριδες· κουφον δε τι τουτο και αδυ
 Γινετ' επ' ανθρωποις· εύρηνη δ' ου ραδιον εστι.
 Γινωσκεν δ' οιμαι τυ καλως, ιατρον εοντα,
 Και ταις εννεα δη πεφιλαμενον εξοχα μοισαις.
 Ούτω γουν ραϊστα διαγ' ο Κυκλωψ ο παρ' ημιν,
 Ώρχαιος Πολυφαμος, οκ ηρατο τας Γαλατειας.
 Αρτι γενειασδων περι το στομα τως κροταφως τε·
 Ηρατο δ' ου τι ροδοις, ου μαλοις, ουδε κικινοις,
 Αλλ' ολοαις μανιαις· άγειτο δε παντα παρεργα.
 Πολλακι ται οϊες ποτι τ' αυλιον αυται απηνθον·
 Χλωρας εκ βοτανας· ο δε ταν Γαλατειαν αιδων,
 Αυτω επ' αϊονος κατετακετο φυκιοεσσας

10

From morn to night he pined, for love's keen dart
Had pierced the deep recesses of his heart :
Yet, yet a cure he found ; for on a steep,
Rough, pointed rock, that overlook'd the deep,
And with brown horror high impending hung,
The giant monster sat, and thus he sung :—

“ Fair nymph ! why will you thus my passion slight ?
Softer than lambs you seem, than curds more white,
Wanton as calves before the udder'd kine,
Harsh as the unripe fruitage of the vine.
You come when pleasing sleep has closed mine eye,
And like a vision with my slumbers fly,
Swift as before the wolf the lambkin bounds,
Panting and trembling, o'er the furrow'd grounds.
Then first I loved, and thence I date my flame,
When here to gather hyacinths you came ;
My mother brought you — 'twas a fatal day ;
And I, alas ! unwary, led the way.
E'er since, my tortured mind has known no rest ;
Peace is become a stranger to my breast ;
Yet you nor pity nor relieve my pain —
Yes, yes, I know the cause of your disdain ;
For, stretch'd from ear to ear with shagged grace,
My single brow adds horror to my face ;
My single eye enormous lids enclose,
And o'er my blubber'd lips projects my nose.
Yet, homely as I am, large flocks I keep,
And drain the udders of a thousand sheep ;
My pails with milk, my shelves with cheese they fill,
In summer scorching, and in winter chill.
The vocal pipe I tune with pleasing glee ;
No other Cyclops can compare with me :
Your charms I sing, sweet apple of delight !
Myself and you I sing the livelong night.
For you ten fawns, with collars deck'd, I feed,
And four young bears for your diversion breed :
Come live with me ; all these you may command,
And change your azure ocean for the land.

Εξ αους, εχθιστον εχων ὑποκαρδιον ἔλκος,
 Κυπριος εκ μεγαλας, το οἱ ἥπατι παξε βελεμνον.
 Αλλα το φαρμακον εὔρε· καθεζομενος δ' επι πετρας
 Ὑψηλας, ες ποντον ὄρων, αειδε τοιαυτα·
 Ω λευκα Γαλατεια, τι τον φιλεοντ' αποβαλλη;
 Λευκοτερα πακτας ποτιδειν, ἀπαλωτερα δ' αρνος,
 Μοσχω γαυροτερα, φιαρωτερα ομφακος ωμας.
 Φοιτης δ' αυθ' οὔτως ὀκκα γλυκυς ὕπνος εχη με,
 Οιχη δ' ευθυς ιοισα, ὀκκα γλυκυς ὕπνος ανη με.
 Φευγεις δ' ὥσπερ οἷς πολιον λυκον αθρησασα.
 Ηρασθην μεν εγωγε κορα τευ, ἀνικα πρατον
 Ηνθες εμα συν ματρι, θελοισ' ὑακινθινα φυλλα
 Εξ ορεος δρεψασθαι· εγω δ' ὁδον ἡγεμονευον.
 Παυτασθαι δ' εσιδων τυ και ὕστερον ουδετι πω νυν
 Εκ τηνω δυναμαι, τιν δ' ου μελει ου μα Δι' ουδεν.
 Γινωσκω χαριεσσα κορα τινος οὔνεκα φευγεις
 Οὔνεκα μοι λασια μεν οφρυς επι παντι μετωπω
 Εξ ωτος τεταται ποτι θωτερον ως, μια μακρα.
 Εἷς δ' οφθαλμος επεστι· πλατεια δε ῥις επι χειλει.
 Αλλ' ωυτος τοιουτος εων, βοτα χιλια βοσκω,
 Κῆκ τουτων το κρατιστον αμελγομενον γαλα πινω·
 Τυρος δ' ου λειπει μ', ουτ' εν θερει, ουτ' εν οπωρη,
 Ου χειμωνος ακρω ταρσοι δ' ὑπεραχθεις αιει.
 Συρισθεν δ' ὥς ουτις επισταμαι ὡδε Κυκλωπων,
 Τιν, το φιλον γλυκυ μαλον, ἀμα κῆμαυτον αειδων,
 Πολλακι νυκτος αωρι· τρεφω δε τοι ἑνδεκα νεβρως
 Πασας μαννοφορως, και σκυμνως τεσσαρας αρκτων.
 Αλλ' αφικευ τυ ποτ' αμμε, και ἐξεις ουδεν ελασσον·
 Ταν γλαυκαν δε θαλασσαν εα ποτι χερσον ορεχθειν.

20

30

40

More pleasing slumbers will my cave bestow ;
There spiry cypress and green laurels grow ;
There round my trees the sable ivy twines,
And grapes, as sweet as honey, load my vines :
From grove-crown'd Ætna, robed in purest snow,
Cool springs roll nectar to the swains below.
Say, who would quit such peaceful scenes as these,
For blustering billows and tempestuous seas?
Though my rough form's no object of desire,
My oaks supply me with abundant fire ;
My hearth unceasing blazes — though I swear
By this one eye, to me for ever dear,
Well might that fire to warm my breast suffice,
That kindled at the lightning of your eyes.
Had I, like fish, with fins and gills been made,
Then might I in your element have play'd,
With ease have dived beneath your azure tide,
And kiss'd your hand though you your lips denied ;
Brought lillies fair, or poppies red that grow
In summer's solstice, or in winter's snow.
These flowers I could not both together bear,
That bloom'd in different seasons of the year.
Well, I'm resolved, fair nymph, I'll learn to dive,
If e'er a sailor at this port arrive ;
Then shall I surely by experience know
What pleasures charm you in the depths below.
Emerge, O Galatea ! from the sea,
And here forget your native home like me.
O would you feed my flock and milk my ewes,
And ere you press my cheese, the runnet sharp infuse.—
My mother is my only foe, I fear ;
She never whispers soft things in your ear,
Altho' she knows my grief, and every day
Sees how I languish, pine, and waste away.
I, to alarm her, will aloud complain,
And more disorders than I suffer feign ;
Say my head aches, sharp pains my limbs oppress,
That she may feel and pity my distress.
Ah Cyclops, Cyclops ! where's your reason fled ?
If with the leafy spray your lambs you fed,

Ἄδιον ἐν τῶντῳ παρ' ἐμὶν τὰν νυκτὰ διαξεις·
 Ἐντὶ δαφναὶ τήνει, ἐντὶ ῥαδινὰι κυπαρισσοὶ,
 Ἐντὶ μέλας κισσός, ἐντ' ἀμπέλους ἅ γλυκυκαρπός·
 Ἐντὶ ψυχρὸν ὕδωρ, τὸ μοι ἅ πολυδενδρεὸς Αἰτνὰ
 Λευκὰς ἐκ χιονός, ποτὸν ἀμβροσίον, προΐητι.
 Τίς κεν τῶνδε θαλάσσαν ἔχειν ἢ κυμαθ' ἐλοίτο;
 Αἱ δὲ τοὶ αὐτὸς ἐγὼ δοκεῶ λασιαυτερός ἡμέες,
 Ἐντὶ δρυὸς ξύλα μοι, καὶ ὑπὸ σποδῷ ἀκαμάτον πυρ·
 Καίομενος δ' ὑπὸ τευ καὶ τὰν ψυχὰν ἀνεχοίμαν,
 Καὶ τὸν ἐν' ὀφθαλμόν, τῷ μοι γλυκερωτερόν οὐδεν.
 ὦ μοι ὅτ' οὐκ ἔτεκεν μ' ἅ ματὴρ βραγχί' ἐχόντα,
 Ὡς κατέδυν ποτὶ τιν, καὶ τὰν χερὰ τευ ἐφίλασα,
 Αἱ μὴ τὸ στόμα λῆς· ἐφερόν δὲ τοὶ ἡ κρίνα λευκά,
 Ἡ μακῶν' ἀπάλαν, ἐρυθρὰ πλαταγῶνι' ἐχοῖσαν·
 Ἀλλὰ τὰ μὲν θερεός, τὰ δὲ γίνεταί ἐν χειμῶνι·
 Ὡστ' οὐκ ἂν τοὶ ταῦτα φέρειν ἅμα πάντ' ἐδυνασθῇν.
 Νυν μὰν ὦ κορίον, νυν αὐτοῖσι νεῖν γε μαθεύμαι,
 Αἰκά τις σὺν ναϊ πλεὼν ξένος ὥδ' ἀφικῆται,
 Ὡς κεν ἰδῶ τι ποθ' ἄδῳ κατοικεῖν τὸν βυθὸν ὑμῖν.
 Ἐξενθοῖς, Γαλατεία, καὶ ἐξενθοῖσα λαθοῖο,
 Ὡς περ ἐγὼ νυν ὥδε καθημένος, οἰκαδ' ἀπενθεῖν.
 Ποιμαίνειν δ' ἐθελοῖς σὺν ἐμῖν ἅμα, καὶ γὰρ' ἀμελγεῖν,
 Καὶ τυρόν παξαι, ταμίσον δριμείαν ἐνεῖσα.
 Ἄ ματὴρ ἀδίκει με μόνῃ, καὶ μεμφομαι αὐτὰ.
 Οὐδεν παρὰ ποχ' ὅλως ποτὶ τιν φίλον εἶπεν ὑπὲρ μευ,
 Καὶ ταυτ', ἅμαρ ἐπ' ἅμαρ ὄρεσθα με λεπτόν εὐντα.
 Φάσω τὰν κεφαλὰν καὶ τῷ ποδᾷ ἀμφοτέρῳ μευ
 Σφυσδεῖν, ὥς ἀνιάθῃ, ἐπεὶ κήγων ἀνιώμαι.
 ὦ Κυκλωψ, Κυκλωψ, πᾶ τὰς φρενάς ἐκπεποτάσαι;

50

60

70

Or ev'n wove baskets, you would seem more wise ;
 Milk the first cow, pursue not her that flies :
 You'll soon, since Galatea proves unkind,
 A sweeter, fairer Galatea find.

ODE.

16. More happy than the gods is he
 Who, soft reclining, sits by thee ;
 His ears thy pleasing talk beguiles,
 His eyes thy sweetly dimpled smiles.
 This, this, alas ! alarm'd my breast,
 And robb'd me of my golden rest :
 While gazing on thy charms I hung,
 My voice died faltering on my tongue.
 With subtle flames my bosom glows,
 Quick through each vein the poison flows.
 Dark dimming mists my eyes surround,
 My ears with hollow murmurs sound.
 My limbs with dewy chillness freeze,
 On my whole frame pale tremblings seize,
 And losing colour, sense, and breath,
 I seem quite languishing to death.

ANDROMACHE DISSUADING HECTOR FROM BATTLE.

17. Too daring prince ! ah, whither dost thou run ?
 Ah ! too neglectful of thy wife and son ;
 And think'st thou not how wretched we shall be,
 A widow I, a helpless orphan he ?
 For sure such courage length of life denies,
 And thou must fall thy virtue's sacrifice.
 Greece in her single heroes strove in vain,
 Now hosts oppose thee, and thou must be slain.
 O grant me, gods ! ere Hector meets his doom,
 All I can ask of heaven, an early tomb !

Αἰκ' ἐνθων ταλαρῶς τε πλεκοῖς, καὶ θαλλὸν ἀμασᾶς
 Τοῖς ἀρνεσσι φεροῖς, ταχὰ κεν πολὺ μᾶλλον ἐχοῖς νοῦν.
 Ταν παρειοῖσαν ἀμελγέ· τι τὸν φευγόντα διώκεις;
 Εὕρησεις Γαλατεῖαν ἰσῶς καὶ καλλιὸν' ἄλλαν. Theocr.

ÆOLIC.

16. Φαίνεται μοι κηνὸς ἴσος θεοῖσιν
 Ἐμμέν' ὦνῃ, ὅστις ἐναντίος· τοὶ
 Ἴσθάνει, καὶ πλασίον αἶψ' ὦνευ-
 -σας ὑπακούει.

Καὶ γελαῖς δ' ἡμέροεν· τὸ μοι μαν
 Καρδίαν ἐν στήθεσιν ἐπτοάσεν.

Ὡς γὰρ εἶδω σε, βροχεῶς με φωνᾶς
 Οὐδὲν ἐθ' ἰκεί.

Ἀλλὰ καμμέν γλῶσσο' εἰργε, ἀν δὲ λεπτόν
 Αὐτικά χρω πυρ ὑποδεδρομακέν·
 Ὀπκατεσσιν δ' οὐδὲν ὀρημί, βομβεύς'
 ἐν δ' ἀκοαὶ μοι,

Καδδ' ἰδρῶς ψυχρὸς χεῖται, τρομὸς δὲ
 Πᾶσαν ἀγρεῖ, χλωρότερα δὲ ποῖας
 Ἐμμι' τεθνακὴν δ' ὀλιγῶ' πιδεῦσα

Φαινομαι ἀπνους. Sappho.

10

THE LANGUAGE OF HOMER.

17. Δαίμονιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 Παιδὰ τε νηπιαχόν, καὶ ἐμ' ἀμμόρον, ἢ ταχὰ χηρῇ
 Σέυ εἶσομαι· ταχὰ γὰρ δὲ κατακτάνουσιν Ἀχαιοί,
 Πᾶντες ἐφορμηθέντες· ἐμοὶ δὲ κε κερδίον εἴη
 Σέυ ἀφαιμαρτούσῃ χθονὰ δυμεναί· οὐ γὰρ ἐγ' ἄλλη

So shall my days in one sad tenor run,
And end with sorrows as they first begun.
No parent now remains my grief to share,
No father's aid, no mother's tender care.
The fierce Achilles wrapt our walls in fire!
Laid Thebe waste, and slew my warlike sire.
His fate compassion in the victor bred,
Stern as he was, he yet revered the dead;
His radiant arms preserved from hostile spoil,
And laid him decent on the funeral pile;
Then raised a mountain where his bones were burn'd
The mountain nymphs the rural tomb adorn'd,
Jove's sylvan daughters bade their elms bestow
A barren shade, and in his honour grow.

By the same arm my seven brave brothers fell;
In one sad day beheld the gates of hell:
While the fat herds and snowy flocks they fed;
Amid their fields the hapless heroes bled!
My mother lived to bear the victor's bands,
The queen of Hypoplacia's sylvan lands:
Redeem'd too late, she scarce beheld again
Her pleasing empire, and her native plain,
When, ah! opprest by life-consuming woe,
She fell a victim to Diana's bow.

Yet, while my Hector still survives, I see
My father, mother, brethren, all, in thee:
Alas! my parents, brothers, kindred, all,
Once more will perish, if my Hector fall.
Thy wife, thy infant, in thy danger share:
Oh prove a husband's and a father's care!
That quarter most the skilful Greeks annoy,
Where yon wild fig-tree joins the walls of Troy:
Thou from this tower defend th' important post;
There Agamemnon points his dreadful host.
That pass Tydides, Ajax, strive to gain,
And there the vengeful Spartan fires his train.
Thrice our bold foes the fierce attack have given,
Or led by hopes, or dictated from Heaven.

Εσται θαλπωρη, επει αν συγε ποτμον επισπης,
 Αλλ' αχε' ουδε μοι εστι πατηρ και ποτνια μητηρ.
 Ητοι γαρ πατερ' αμον απεκτανε διος Αχιλλευς,
 Εκ δε πολιν περσεν Κιλικων ευ ναιεταωσαν,
 Θηβην υψιπυλον· κατα δ' εκτανεν Ηετιωνα,
 (ουδε μιν εξεναριξε· σεβασσατο γαρ τογε θυμω·
 Αλλ' αρα μιν κατεκρη συν εντεσι δαιδαλεοισιν,
 Ηδ' επι σημ' εχεν· περι δε πτελεας εφυτευσαν
 Νυμφαι Ορεστιαδες, κουραι Διος αιγιοχοιο.
 Οί δε μοι επτα κασιγνητοι εσαν εν μεγαροισιν,
 Οί μεν παντες ιφ κιον ηματι αιδος εισω·
 Παντας γαρ κατεπεφνε ποδαρκης διος Αχιλλευς,
 Βουσιν επ' ειλιποδεσσι και αργεννης οϊεσσι.
 Μητερα δ', η βασιλευεν Υποκλακω υληεσση
 Την επει αρ δευρ' ηγαγ' αμ' αλλοισι κτεατεσσιν
 Αψ ογε την απελυσε, λαβων απερεισι' αποινα·
 Πατρος δ' εν μεγαροισι, βαλ' Αρτεμις, ιοχεαιρα.
 Έκτορ, αταρ συ μοι εσσι πατηρ και ποτνια μητηρ,
 Ηδε κασιγνητος, συ δε μοι θαλερος παρακοιτης.
 Αλλ' αγε νυν ελεαιρε, και αυτου μιμν' επι πυργω,
 Μη παιδ' ορφανικον θειης, χηρην τε γυναικα·
 Λαον δε στησον παρ' ερινεον, ενθα μαλιστα
 Αμβατος εστι πολις, και επιδρομον επλετο τειχος·
 Τρις γαρ τη γ' ελθοντες επειρησανθ' οί αριστοι,
 Αμφ' Αιαντε δυω, και αγακλυτον Ιδομενηα,
 Ηδ' αμφ' Ατρειδας, και Τυδεος αλκιμον υιον.

10

20

30

Let others in the field their arms employ,
But stay my Hector here, and guard his Troy.

18. But springing back, he stood before his horses and chariot.
He depending on his beauty.
From Erebus the cruel fury heard.
Dardanian Priam, in counsel equal to the gods.
To boast to vanquish me with mighty force.
With tears his eyes were filled.
The hunter wounded him, when springing from his den.
He fights assisted by the gods.
To the splendid walls of Troy.
Observing when the Grecians would rush from the ships.
He sent another arrow from the string.

19. This, thou knowest, I led, a bee, they would be, having
known, I sung, of a king, I have come, thou shalt see, he would
strike, now, I was able, I have received, I have seen, having
lost.

20. To whomsoever, of a hare, it has been decreed, of a
serpent, more, to-day, to take courage, this, I have assembled,
let them strike, I would love, with, a sea, he would enrich.

21. Being, he seemed, of myself, of muses, to words, we will
strike, thou strikest thyself, of death, they have been loved,
to place, an army, himself *or* herself, of these, them, holy, for,
to them.

Ἦπου τις σφιν ενισπε θεοπροπιων ευ ειδως,
 Ἡ νυ και αυτων θυμος εποτρυνει και αναγει.

THE IONIC PARAGOGUE OF ΦΙ AND ΦΙΝ.

18. Ἀλλ' αναχωρησας προσθ' ἱπποῖιν και οχεσφιν εστη.
 ———— Ὅ δ' αἰγλαίηφι πεποιθως.
 Ἐκλυεν ἐξ Ἐρέβουσφιν, ἀμειλιχον ἦτορ εχουσα.
 Δαρδανιδης Πριάμος, θεοφιν μῆστωρ ἀταλαντος.
 Ευχεςθαι εμε νικησαι κρατερηφι βίηφι.
 —Τω δε οἱ οσσε, δακρυοφιν πλησθην.
 ———Τον τ' ἐξ ευνηφι θοροντα, θηρητηρ ετυχησε βαλων.
 ———— Ἐκ θεοφιν πολεμιζει.
 ———— Κατα Ἰλιοφιν κλυτα τείχεα.
 Δεγμενος ὅποτε ναυφιν ἀφορμηθειεν Ἀχαιοι.
 Ἄλλον οἷστον ἀπο νευρηφιν ἰαλλεν. Hom.

COMMON GREEK TO BE RENDERED INTO ATTIC.

19. Οὔτος, οἶδας, ἠγον, μελισσα, εἰησαν, εἰδηκως, εψαλα,
 βασιλεος, ἠλυθα, οψη, τυψαι, νυν, ἐδυναμην, λεληφα, ὥρακα,
 ὦλως.

20. Ωίτινι, λαγωου, μεμαρται, οφιος, πλειων, σημερον,
 θαρσειν, τουτον, ἠγεργα, τυψατωσαν, φιλοιμι, συν, θαλασσα,
 πλουτοι.

COMMON GREEK TO BE RENDERED INTO IONIC.

21. Ουσα, εδοκει, εμαυτου, μουσων, λογοις, τυπουμεν, τυπ-
 τη, θανατου, πεφιληνται, θειναι, στρατιαν, αυτον-αυτην, του-
 των, σφας, ἱερος, ἐνεκα, σφισι.

22. Of thee, a brother, a contest, a wonder, self, easy, truth,
of a king, how, they were struck, they would strike themselves,
they have been struck.

23. Fame, to whistle, he, I came, to be, they say, twenty,
greatness, heaven, to strike, sweet, to, thou shalt receive, flesh,
a shepherd, thine.

24. Of nymphs, having sat down, I, to words, laughing, they
toil, of youth, muses, a song, they laugh, when, foremost,
where, being, we have died, I will go, of me, moon.



CHAP. LII.

PRIAM BEGGING THE BODY OF HECTOR FROM ACHILLES.

1. **AN** think, thou favour'd of the powers divine !
Think of thy father's age, and pity mine !
In me, that father's reverend image trace,
Those silver hairs, that venerable face ;
His trembling limbs, his helpless person, see !
In all my equal, but in misery !
Yet now, perhaps, some turn of human fate
Expels him helpless from his peaceful state ;
Think, from some powerful foe thou see'st him fly,
And beg protection with a feeble cry.

22. Σου, αδελφος, αθλος, θαυμα, αυτος, ραδιος, αληθειαν, βασιλεος, πως, ετυπτοντο, τυπταιντο, τετυμμενοι εισι.

COMMON GREEK TO BE RENDERED INTO DORIC.

23. Φημη, συριζειν, εκεινος, ηλθον, ειναι, φασι, εικοσι, μεγαθος, ουρανος, τυπτειν, ηδου, προς, συ ληψη, κρεας, ποιμην, σον.

24. Νυμφων, καθισας, εγω, επεσι, γελωσα, μοχθιζουσι ηβης, μουσαι, ωδη, γελωσι, ποτε, πρωτιστος, πη, οντα, τεβνηκαμεν, βησομαι, εμου, σεληνη.



CHAP. LII.

HEXAMETER VERSE REDUCED TO PROSAIC ORDER, TO BE RETURNED INTO METRE

1. ΜΝΗΣΑΙ σειο πατρος, Αχιλλευ επιεικελ' θεοις,
 Τηλικου, ὥσπερ εἰγων, ἐπὶ ὀλοῦ οὐδ' αὖ γηραος.
 Καὶ ποῦ μὲν περὶναιεταὶ κείνον ἀμφὶς εὐντες
 Τειρουσ', οὐδ' ἐστὶν τις, ἀμυναι λοίγον καὶ ἀρην
 Ἀλλ' κείνος γέ ητοι, ἀκουων, σεθεν ζωντος
 Ἐν θυμῷ χαιρει, τ' ἐλπεται ἐπὶ πάντα τ' ἡματα
 Φίλον οφείσθαι υἱόν, μολοντα ἀπο Τροίηθε.

Yet still one comfort in his soul may rise ;
 He hears his son still lives to glad his eyes ;
 And, hearing, still may hope a better day
 May send him thee, to chase that foe away.
 No comfort to my griefs, no hopes, remain :
 The best, the bravest, of my sons is slain !
 Yet what a race ! ere Greece to Ilion came,
 The pledge of many a loved and loving dame !
 Nineteen one mother bore — Dead, all are dead !
 How oft, alas ! has wretched Priam bled !
 Still one was left, their loss to recompense ;
 His father's hope, his country's last defence.
 Him too, thy rage has slain ! beneath thy steel,
 Unhappy, in his country's cause he fell !

For him, through hostile camps I bend my way,
 For him, thus prostrate at thy feet I lay ;
 Large gifts proportion'd to thy wrath I bear ;
 O hear the wretched and the gods revere !

Think of thy father and this face behold !
 See him in me, as helpless and as old !
 Though not so wretched, there he yields to me,
 The first of men in sovereign misery !
 Thus forced to kneel, thus groveling to embrace
 The scourge and ruin of my realm and race ;
 Suppliant my children's murderer to implore,
 And kiss those hands yet reeking with their gore.

THE HONEY-STEALER.

2. As Cupid, the sliest young wanton alive,
 Of its hoard of sweet honey was robbing a hive,
 The sentinel bee buzz'd with anger and grief,
 And darted his sting in the hand of the thief.
 He sobb'd, blew his fingers, stamp'd hard on the ground,
 And, leaping in anguish, show'd Venus the wound ;
 Then began in a sorrowful tone to complain,
 That an insect so little should cause so great pain.

Αυταρ παναποτμος εγω, επει αριστους υίας τεκον
 Εν εύρειη Τροίη, δ' ουτινα των λελειφθαι φημι.
 Ησαν μοι πεντηκοντα, δτ' υίες Αχαιων ηλυθον·
 Εννεακαιδεκα μοι μεν ησαν, εκ ιης νηδους,
 Τους δ' αλλους γυναικες ετικτον μοι ενι μεγαροισι.
 Των μεν Αρης θουρος ύπο ελυσεν πολλων γουνατ'·
 Ός δε οίος μοι εην, δε ειρυτο αστυ και αυτους,
 Τον συ κτεινας πρωην, αμυνομενον πατρης περι,
 Έκτορα· είνεχ' του νυν ικανει Αχαιων νηας,
 Παρα σειο λυσομενος, φερω δ' απερεισι' αποйна.
 Αλλ' θεους αιδειο, αυτον τ' ελεησον, Αχιλευ,
 Σου μνησαμενος πατρος· εγω δ' ελσεινοτερος περ,
 Ετλην δ', οί' τις ουπω αλλος επιχθονιος βροτος,
 Ορεγεσθαι στομα ποτι χειρ' παιδοφονοιο ανδρος.

10

20

DORIC.

2. Τον Ερωτα ποτ' κλεπταν κακα μελισσα κεντασε,
 Συλευμενον κηριον εκ σιμβλων· ακρα δε χειρων
 Δακτυλα ύπενευξεν πανθ'· ο δ' αλγее, και εφυσση χερ'
 Και επαταξε ταν γαν, και άλατο· ταδ' Αφροδιτα
 Ταν οδυναν δειξεν, και μεμφετο όττιγε τυτθον
 Θηριον μελισσα εντι, και άλικα ποιει τραυματα.

Venus, smiling her son in such taking to see,
Said, "Cupid, you put me in mind of a bee;
You're just such a busy, diminutive thing,
Yet you make woeful wounds with a desperate sting."

BATTLE.

3. Forth from the portals rush th' intrepid pair,
Opposed their breasts, and stood themselves the war.
So two wild boars spring furious from their den,
Roused with the cries of dogs and voice of men;
On every side the crackling trees they tear,
And root the shrubs and lay the forest bare;
They gnash their tusks, with fire their eye-balls roll,
Till some wide wound lets out their mighty soul.
Around their heads the whistling javelins sung,
With sounding strokes their brazen targets rung;
Fierce was the fight, while yet the Grecian powers
Maintain'd the walls, and mann'd the lofty towers:
To save their fleet, their last efforts they try,
And stones and darts in mingled tempests fly.

As when sharp Boreas blows abroad, and brings
The dreary winter on his frozen wings;
Beneath the low hung clouds the sheets of snow
Descend, and whiten all the fields below;
So fast the darts on either army pour,
So down the rampires rolls the rocky shower;
Heavy and thick resound the batter'd shields,
And the deaf echo rattles round the fields.

MORAL SENTIMENTS.

4. Who, full of wiles, his neighbour's harm contrives,
False to himself, against himself he strives;
For he that harbours evil in his mind,
Will from his evil thoughts but evil find;

Γελασασα χα ματηρ, τυ δ' ουκ εσσι ισος μελισσαις ;
 Χω τυτθος ης μεν, δε ποιεις τα τραυματα αλικά ;

3. Εκ δε τω αιξαντε, μαχεσθην προσθε πυλαων,
 Εοικοτε συεσσιν αγροτεροισι, τω τ' εν ορεσσιν
 Δεχεται ιοντα κολοσυρτον κυνων ηδε ανδρων,
 Δοχμω τ' αισσουντε υλην αγνυτον σφισιν περι,
 Εκταμνοντες πρυμνην, υπαι δε τε κομπος οδοντων
 Γιγνεται, εισοκε τις τε εληται εκ θυμον βαλων.
 'Ως χαλκος φαινος κομπει επι στηθεσφι των,
 Βαλλομενων αντην· γαρ εμαχοντο μαλα κρατερως,
 Πεποιθοτες λαοισιν καθυπερθε, ηδη βιηφιν.
 Οι δ' αρα χειρμαδιοισιν απο ευδμητων πυργων
 Βαλλον, σφων τ' αυτων αμυνομενοι, και κλισιαων,
 Ωκυπορων νηων τ'· νιφαδες δ' ως εραζε πιπτον,
 Ας τ' ανεμος ζαιης, δονησας σκιοεντα νεφεα,
 Κατεχευεν ταρφειας επι πουλυβοτειρη χθονι·
 Ως βελε' ερρεον εκ των χειρων, ημεν Αχαιων,
 Ηδη και εκ Τρωων· αμφ' κορυθες δ' αυτευν αυθι,
 Βαλλομεναι μυλακεσσι, ασπιδες και ομφαλοεσσαι.

10

4. Ανης τευχων κακα αλλα τευχει κακα οι αυτα
 'Η δε βουλη κακη κακιστη τω βουλευσαντι.

And, lo! the eye of Jove, that all things knows,
Can, when he will, the heart of man disclose;
Open the guilty bosom all within,
And trace the infant thoughts of future sin.

O! when I hear the upright man complain,
And, by his injuries, the judge arraign,
If to be wicked is to find success,
I cry, and to be just to meet distress;
May I nor mine the righteous path pursue,
But interest only ever keep in view:
But, by reflection better taught, I find
We see the present, to the future blind.
Trust to the will of Jove and wait the end,
And good shall always your good acts attend.

These doctrines, Perses, treasure in thy heart,
And never from the paths of justice part;
Never by brutal violence be sway'd;
But be the will of Jove in these obey'd.

In these the brute creation men exceed;
They, void of reason, by each other bleed;
While man by justice should be kept in awe,
Justice, of nature well ordain'd the law.
Who right espouses through a righteous love,
Shall meet the bounty of the hands of Jove:
But he that will not be by laws confined,
Whom not the sacrament of oaths can bind,
Who, with a willing soul, can justice leave,
A wound immortal shall that man receive;
His house's honour daily shall decline:
Fair flourish shall the just from line to line.

O Perses, foolish Perses, bow thine ear
To the good counsels of a soul sincere.
To wickedness the road is quickly found,
Short is the way and on an easy ground.
The paths of virtue must be reach'd by toil,
Arduous and long, and on a rugged soil,
Thorny the gate, but when the top you gain,
Fair is the future, and the prospect plain.

Οφθαλμος Διος ιδων παντα και νοησας παντα,
 Και νυ επιδερκεται ταδ' αικ' εβελησ'. ουδε ε ληθει
 Οινυ δε και την δε δικην εεργει πολισ εντος.
 Νυν δε εγω αυτος μητ' δικαιος εν ανθρωποισι
 Ειην, μητ' υιος εμος· επει κακον δικαιον ανδρα
 Εμμεναι, ει γε αδικωτερος εξει μειζω δικην·
 Αλλα ουπω ταγ' εολπα τερπικεραυνον Δια τελειν.

Ω Περση, δε συ βαλλεο ταυτα μετα σησι φρεσι,
 Και επακουε δικης νυ, επιληθεο βιης δ' παμπαν·
 Κρονιων γαρ διεταξε τον δε νομδν ανθρωποισι,
 Θηρσι μεν και ιχθυσι και πετεεινοις οιωνοις
 Αλληλους εσθειν επει δικη ου εστιν επ' αυτοις·
 Ανθρωποισι δ' δικην εδωκε, η αριστη πολλον
 Γινεται· γαρ ει τις κ' εβελη αγορευειν τα δικαι'
 Γινωσκων, Ζευσ ευρυοπα διδοι ολβον τω μεν τ'.
 Ός δε κε εκων μαρτυριησιν ομοσσας επιορκον
 Ψευσεται, εν βλαψας δε δικην, αασθη νηκεστον·
 Του δε τ' γενη αμαυροτερη λελειπται μετοπισθε.
 Ανδρος δ' ευορκου αμεινων γενη μετοπισθεν.

10

20

Νοεων εσθλα ερεω εγω σοι δ', Περση, μεγα νηπιε·
 Εστιν ιλαδον και ελεσθαι την μεντοι κακοτητα
 'Ρηϊδιως· μεν ολιγη οδος, ναιει μαλα δ' εγγυθι.
 Θεοι εθηκαν προπαροιθεν της δ' αρετης ιδρωτα,
 Αθανατοι, δε οιμος μακρος και ορθιος επ' αυτην,
 Και το πρωτον τρηχυς· επην δ' ικηαι εις ακρον,
 Δηπειτα πελει ρηϊδιη, περ εουσα χαλεπη.

Far does the man all other men excel,
 Who, from his wisdom, thinks in all things well ;
 Wisely considering, to himself a friend,
 All for the present best, and for the end :
 Nor is that man without his share of praise,
 Who well the dictates of the wise obeys ;
 But he that is not wise himself, nor can
 Harken to wisdom, is a useless man.

*
 THE SONG OF MENALCAS AND DAPHNIS.

5. *M.* Ye vales, ye streams, from source celestial sprung,
 If e'er Menalcas sweetly pip'd, or sung ;
 Feed well my lambs, and if my Daphnis need
 Your flowery herbage, let his heifers feed.

D. Fountains and herbs, rich pasturage, if e'er
 Sung Daphnis meet for nightingales to hear,
 Fatten my herds ; if to these meadows fair
 Menalcas drives, O feed his fleecy care.

M. When here my fair one comes, spring smiles around,
 Meads flourish, and the teats with milk abound,
 My lambs grow fat ; if she no longer stay,
 Parch'd are the meads, the shepherd pines away.

D. When Milo walks, the flower-ennamour'd bees
 Work food nectareous, taller are the trees,
 The goats bear twins ; if she no longer stay,
 The herdsman withers, and the herds decay.

M. O goat, the husband of the white-hair'd flock !
 Drink at the shady fount by yonder rock ;
 'Tis there she lives ; and let young Milo know,
 Proteus fed sea-calves in the deep below.

D. Not Pelops' lands nor Cræsus' wealth excite
 My wish, nor speed to match the winds in flight ;
 But in yon cave to carol with my friend,
 And view the ocean while our flocks we tend.

M. To teats the drought, to birds the snare, the wind
 To trees, and toils are fatal to the hind ;

Ούτος παναριστος μεν, ὅς νοησει παντα αὐτῷ,
 Φρασσάμενος τα κ' και ησιν αμεινω επειτα τελος ες.
 Επθλος δ' κακεινος αυ ὅς πιθηται ειποντι ευ.
 'Οσδε μηθ' κε νοση αὐτῷ μητ' ακουων αλλα
 Βαλληται εν θυμῳ, ὅδ' αυτ' ανηρ αχρηϊος.

30

HEXAMETER AND PENTAMETER. DORIC.

5. M. Ποταμοι και αγκεα, γενοσ θειον, αι τι Μεναλκας

Ὅ συρικτας προσφιλες πη ποχ' μελος ασε,
 Εκ τας αμνιδας ψυχας βοσκοιτ'· ην δε ενθη ποκ'
 Δαφνις δαμαλας εχων, εχοι μηδεν ελασσον.

Δ. Βοταναι και κραναι, φυτον γλυκερον, αιπερ ὁμοιον,

Δαφνις τοισιν αηδονισι μουσισδοι,

Πιαινετε το βουκολιον τουτο· κην τι Μεναλκας

Αγαγοι τηδ', χαιρων νεμοι παντα αφθονα.

M. Ἐαρ παντα, νομοι δε παντα, γαλακτος δε παντα

Πληθουσιν ουθατα, και τρεφεται τα νεα,

Ενθ' ἃ παις καλα επινισσεται· αι δ' αν αφερπη,

Χῶ ξηρος ποιμαν, χαί βοταναι τηνοθι

Δ. Ενθ' οῖς, ενθ' διδυματοχοι αιγες, ενθα μελισσαι

Πληρουσιν σμανεα, και ὑψιτεραι δρυες·

Ενθ' Μιλων ὁ καλος ποσιν βαινει αι δ' αν αφερπη,

Χῶ βοσκων, τας βως, χαί βοες αυοτεραι.

M. Ω τραγε, ανερ ταν λευκαν αιγαν, ω ὑλας βαθος

Μυριον, ω σιμαι εριφοι δευτ' εφ' ὕδωρ·

Τηνος γαρ εν τηνω· ω κολε ιθ', και Μιλω λεγε,

Ὡς Πρωτευς, και ων θεος, ενεμε φωκας.

Δ. Μη γαν Πελοπος μοι, μη ταλαντα χρυσεια μοι

Ειη εχειν, μηδε θεειν προσθε ανεμων·

Αλλ' εχων τυ αγκας, ασομαι ὑπο τα πετρα ταδ'

Συννομα μαλ' εσορων ες ταν Σικελαν ἄλα.

M. Χειμων φοβερον μεν κακον δενδρεσι, αυχμος, δ' ὕδασι,

Ὑσπλαγξ δ' ορνισιν, αγροτεροις δε, λινα.

10

20

To man the virgin's scorn. O, father Jove!
 Thou too hast languish'd with the pains of love.

ORESTES TO HIS ATTENDANT.

6. O thou most loved of servants, strong the proofs
 Thou givest me of thy goodness, and firm faith :
 For, as the generous steed, e'en in old age,
 Of his high courage in the fierce alarm
 Abates not, but with pride sustains the charge,
 So dost thou urge me forward, and advance
 E'en in the front of danger ; for this cause
 I will unfold my counsels ; to my words
 Give thou attentive heed, and where I judge
 Amiss, thy riper prudence be my guide.

When to the fate-foretelling shrine I came
 Of Pytho, and enquired by what best way
 I on his impious murderers might avenge
 My father's blood, this answer Phœbus gave,
 " In arms advance not, nor with martial force,
 But steal upon them, and with fraudulent hand
 Let thy just fury strike the avenging blow."
 These mandates known, as time and chance present
 A fair occasion, enter thou this house,
 And learn what passes there ; me much imports
 Clear information ; thee they will not know
 Absent so long, and changed by hoary age ;
 Nor, thus attired, suspicion wilt thou wake.
 Thou art a stranger, so address thy tale,
 Of Phocis, sent by Phanoteus, now joined
 In close alliance with them ; say, and add
 The sanction of an oath, that by the force
 Of ruthless fate Orestes is no more,
 Hurl'd from his chariot in the Pythian games.
 This be the purport of thy tale. Meantime,
 Obedient to the god, my father's tomb
 We, with libations, and these sever'd locks,
 Will honour. Thence returning, in our hands

Ἄνδρι δε ποθος ἀπαλας παρθενिकास· ὦ Ζεῦ, ὦ πατερ,
Οὐ ηρασθὴν μόνος· καὶ τυ γυναικοφίλας.

28

IAMBIC.

6. ὦ ἀνδρῶν προσπολῶν φίλτατ', ὥς σαφὴ μοι,
Φαίνεις σημεῖα γέγως ἐσθλὸς εἰς ἡμᾶς.
'Ὡς περ γὰρ εὐγενὴς ἵππος καὶ γέρον ἦ,
Οὐκ ἀπώλεσεν θυμὸν ἐν τοῖσι δεινοῖς,
Ἀλλ' ἴστησιν οὐς ὀρθόν· ὥσαυτως δὲ σύ,
Ὀτρυνεῖς τ' ἡμᾶς, καὶ τοὺς ἐπὶ ἐν πρώτοις.
Τοιγὰρ δηλώσω μὲν τὰ δοξάντα· σύ δὲ
Δίδους ὀξείαν ἀκοὴν τοῖς ἐμοῖς λόγοις,
Μεθαρμόσον, εἰ μὴ τυγχάνω τι καιροῦ.
Εἰ γὰρ ἰκομένη ἦνιχ', τὸ Πυθικόν, 10
Μαντεῖον, ὥς πατὴρ μαθοίμιν ὅτῳ τρόπῳ
Ἀροίμην δικᾶς παρὰ τῶν φονευσάντων
'Ὁ Φοῖβος χρησὶ τοιαυτῷ μοι, ὅν ταχὺ πεύσῃ·
Αὐτὸν ἀσκεὺν στρατοῦ τε καὶ ἀσπίδων
Κλεψαὶ σφαγᾶς ἐνδίκους χεῖρος δολοῖσι.
'Ὅτ' οὖν εἰσηκούσαμεν τοιονδὲ χρησμόν
Σὺ μὲν μολών, ὅταν καιρὸς εἰσαγῇ σε,
Δομῶν τῶνδ' ἐσώ, πᾶν τὸ δρωμένον ἴσθι,
'Ὅπως ἀν, εἰδὼς, ἀγγείλῃς σαφὴ ἡμῖν. 20
Οὐ γὰρ μὴ σε γῆρα τε καὶ μακρῷ χρόνῳ
Γνωσ' οὐδ' ἠνθισμένον ὥδ' ὑποπτεύσωσιν.
Χρῶ δὲ τοιῶδ' λόγῳ, ὅτι εἰ μὲν ξένος,
Φωκεὺς, ἦκων παρ' ἀνδρὸς Φανοτέως· ὁ γὰρ
Τυχχανεὶ μέγιστος δορυξένων αὐτοῖς.
Ἀγγέλλε, προστίθει δ' ὀρκῷ ὅθ' οὐνεκα
Ὀρεστῆς τεθνήκ' ἐξ ἀναγκαιᾶς τύχης,
Πυθικοῖσιν ἀθλοῖσι, ἐκ τροχῆλατων
Κυλισθεῖς διφρῶν· ὥδ' ἐστάτω ὁ μῦθος.
Ἡμεῖς δὲ τυμβὸν πατρός, ὥς ἐφίετο
Λοιβαῖσι, καὶ χλιδαῖς καρατομοῖς, πρῶτον 30
Στεψάντες, εἰτ' ἀψορρόν παλιν ἡξομέν

The brazen sculptured urn, now, as thou know'st,
Hid in the tangled thicket, we will bring ;
That we may thus deceive them with a tale
To them most grateful, that my wretched corse
Already on the funeral pile is burnt,
And my cold ashes in this urn enclosed.
Why should this grieve me that in words I die,
When I indeed am saved, and by them raised
To glory ? Nor ill omen'd shall I deem
A word which gives the promise of success.
Oft e'en the wise have I observed, by fame
Reported dead, return, and rise again
To higher honour. Such shall be my boast.
I from this rumour shall be found alive,
And, like a star, to my astonish'd foes,
Yet shine. But, O my country, and ye gods,
The guardians of my country, to your care
Receive me, and protect me in these ways !
And thou, my father's house ! for I am come
With vengeance, at the impulse of the gods,
To purge thy stain away ; send me not hence
Dishonour'd, but to wealth, to greatness raised,
Give me thy ancient glories to restore !

Ἡρμενοι χαλκοπλευρον τυπωμα χερσιν,
 Ὅ και συ οισθα κεκρυμμενον που θάμνοισ.
 Ὅπως κλεπτοντες λογω, φατιν ἡδειαν
 Αυτοισ φεροιμεν, ἄς τουμον δεμας ερρει,
 Ἡδη φλογιστον και κατηνθρακωμενον.
 Τι γαρ λυπει με τουθ', όταν θανων λογω,
 Σωθω εργοισι, καξενεγκωμαι κλεος ;
 Ουδεν μεν ρημα δοκω κακον συν κερδει.
 Ἡδη γαρ πολλακισ και τους σοφους ειδον
 Ματην θνησκοντας λογω, ειθ' όταν δομους
 Ελθωσιν, αυθις πλεον εκτετιμηνται.
 Ὡς επαυχω καμ' απο της φημης τησδε,
 Ετι λαμψειν, δεδορκοτ' ὡς αστρον εχθροισ.
 Αλλ' ω γη πατρῶα, Θεοι τ' εγχωριοι
 Δεξασθε μ' ευτυχουντα ταις ὁδοισ ταισδε,
 Συ τ' ω δωμα πατρῶον· σου γαρ ερχομαι
 Δικη ὠρμημενος καθαγτης προς θεων.
 Και μη μ' αποστειλητε τησδ' ατιμον γης,
 Αλλ' αρχεπλουτον, και δομων καταστατην.

40

50

CHAP. LIII.

A LITERAL TRANSLATION OF A PARAPHRASE, BY SOCRATES,
OF THE OPPOSITE GREEK.

VENIT Chryses filiaëque redemptionis pretia ferens, et supplex Achivorum, præcipue autem regum; et orabat illis quidem deos dare, capientes Trojam, ipsos etiam servari, filiam vero sibi ipsi solvere, accipientes redemptionis pretia, et deum veritos. Talia locuto illo, alii quidem venerabantur et assentiebantur; Agamemnon vero exasperatus est, jubens nunc et abire, et rursus non venire, ne illi et sceptrum, et dei coronæ non subvenirent; prius vero quam solvi illius filiam, in Argei dixit senecturam cum se; abire autem jussit, et non irritare, ut salvus domum veniret. Senex autem audiens timebat et abiit silentio; digressus vero e castris, multa Apollini precatus est, et cognomenta dei inclamans, et in memoriam revocans et repetens, si unquam vel in templorum structuris, vel in victimarum sacrificiis gratum largitus sit, quorum tum gratia imprecabatur ulcisci Achivos suas lacrymas illius sagittis.

CHAP. LIII.

METAPHRASIS, OR POETRY, TO BE PARAPHRASED IN PROSE.

——— Ὅ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
Λυσομένοσ τε θυγάτρα, φέρων τ' ἀπερείσι' ἀποινα,
Στέμμα τ' ἔχων ἐν χερσὶν ἑκῆβολου Ἀπολλωνός,
Χρυσῶν ἀνασκηπτρῶ· καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα, δύω κοσμητορὲ λαῶν·

Ἀτρεΐδαι τε, καὶ ἄλλοι εὐκνημίδες Ἀχαιοί,
Ἵμιν μὲν θεοὶ δοῖεν, Ὀλυμπία δώματ' ἔχοντες,
Ἐκπερσαι Πρίαμοιο πόλιν, εὐ δ' οἰκαδ' ἰκεσθαι·
Παῖδα δὲ μοι λυσαιτε φίλην, τὰ δ' ἀποινα δεχέσθε,
Ἄζομενοι Δίος υἱὸν ἑκῆβOLON Ἀπολλῶνα.

Εὐθ' ἄλλοι μὲν πάντες ἐπευφημήσαν Ἀχαιοί,
Αἰδεῖσθαι θ' ἱεῖρα καὶ ἀγλαὰ δεχθαι ἀποινα·
Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἠνδανε θυμῶ·
Ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἐτέλλε·

Μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχῃω,
Ἡ νῦν δηθύνοντ', ἡ ὕστερον αὐτὶς ἰόντα,
Μὴ νῦ τοι οὐ χραίσμῃ σκηπτρόν, καὶ στέμμα θε
Τὴν δ' ἐγὼ οὐ λυσῶ, πρὶν μὴν καὶ γῆρας ἐπείσιν,
Ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεΐ, τῆλοθι πατρὸς,
Ἰστον ἐποιχομένην, καὶ ἐμὸν λεχὸς ἀντιώσαν·
Ἀλλ' ἴθι, μὴ μ' ἐρεθίζε· σάωτερός ὥς κε νῆαι·

Ὡς ἐφάτ'· ἐδδείσεν δ' ὁ γέρων, καὶ ἐπειθετο μῦθῳ·
Βῆ δ' ἀκρῶν παρὰ θύνα πολυφλοισβοῖο θαλάσσης,
Πολλὰ δ' ἐπεὶτ' ἀπανευθε κίων ἠραθ' ὁ γεραιὸς
Ἀπολλῶνι ἀνακτι, τὸν ἠῦκομος τέκε Λητῶ·

Κλυθὶ μευ, Ἀργυροτόξ', ὃς Χρυσὴν ἀμφιδέβηκας,
Κίλλαν τε ζάθεην, Τενέδοιο τε ἱφὶ ἀνασσεις,
Σμινθεύ· εἰ ποτε τοὶ χάριεντ' ἐπὶ νηὸν ἐρέψα,
Ἡ εἰ δηποτε τοὶ κατὰ πῖονα μηρί' ἔκηα
Ταυρῶν ἠδ' αἰγῶν, τοδὲ μοι κρήνην ἐελδῶρ·
Τίσειαν Δαναοὶ ἐμα δακρυὰ σοῖσι βέλεσσιν.

END OF THE EXERCISES.

OBSERVATIONS
ON
SOME IDIOMS
OF THE
GREEK LANGUAGE.

I. ATTRACTION.

1. **ONE** of the most striking peculiarities of the Greek Language is what is called Attraction. This originates in the association of ideas ; and, occasionally, supersedes the common rules of construction. For, as the ideas are associated, in the mind of the writer, or speaker, they are expressed, independent of mere technical precepts. Hence we may perceive, some latitude, in the application of Attraction ; the influence of words being, sometimes, but the dependence of ideas, generally, observed.

2. Thus, the quality of any subject is, generally, expressed by an adjective ; but the juxtaposition of two terms suggests that one of them expresses a quality of the other ; and hence the former, losing its own independent meaning assumes the dependent character of an adjective ; as,^a

Ἑλλας φωνη.
Ἵβριν αντρα.

The Greek language.
An arrogant man.

^a Compound terms are formed, in the same manner, in English ; as *market-day, cherry-tree.*

3. Again, a common rule of Syntax is, that the adjective shall agree with its substantive, in gender and number, as well as in case; but, by the association of ideas, we find this rule violated, when the persons, or things, alluded to, differ, in number, or gender, from the substantives expressed; as,^a

Βρεφος φερωντα τοξον.

An infant, (i. e. a boy) bearing a bow.

Μαθητευσατε παντα τα εθνη, βαπτιζοντες αυτους.

Teach ye all nations, baptizing them (i. e. the persons).

4. By the same principle, a noun is often put in the accusative, in consequence of its proximity to a transitive verb; which should, more regularly, be used in the nominative, in connection with the succeeding verb; as^b

Οιδα σε τις ει, for οιδα τις ει συ.

I know who you are.

Τον Κικερωνα δεισας, μη χειρον διαγωνισηται, for δεισας μη ο Κικερων κ. τ. λ.

Fearing lest Cicero would contend worse.

5. On the contrary, a noun, which, according to the construction of Latin, and other languages, should be in the accusative, before the infinitive, is regularly attracted into the nominative, when it expresses the same person, or thing, with the subject of the preceding verb; as,^c

Μοι ομοσσον προφρων αρηξειν, for προφρονα.

Swear to me that you willingly will defend me.

6. In this manner, the infinitive loses all its usual influence, in requiring an accusative before it, and may be preceded by any case, that is attracted to the foregoing noun; as^d

Μοι κρατιστον εστι μαθητη σφ γενεσθαι.

It is best for me to become thy disciple.

7. Lastly, The relative, instead of being governed by the

^a See Jones's Greek Grammar.

Perhaps the construction of neuters plural, with verbs singular, may be accounted for, by conceiving the same association of ideas; neuter, and inanimate objects, being considered *generally*, but animate agents, *individually*.

^b The Latins have sometimes imitated this idiom; as, *Scin' me in quantis sim gaudiis.*

^c The Latins, sometimes, imitated this idiom; as,
Uxor invicti Jovis esse nescis. *Hor.*
Sensit medios delapsus in hostes. *Virg.*

^d The Latins imitated this idiom, also, in allowing a substantive verb to be preceded by any case, except a genitive; as,
Mihi negligenti esse non licet.

verb on which it depends, is, very commonly, attracted into the same case with its antecedent; as,

Χρῶμαι οἷς ἐχῶ, for χρημασιν ἃ ἐχῶ. *I use the things that I possess.*

8. As to the antecedent's being attracted into the same case with the relative, it may be considered as nothing more than the full expression of what is commonly uttered elliptically; for the relative is an adjective, having its substantive always understood, if not expressed, as,^a

Ἀγοντες παρ' ᾧ ξενισθῶμεν Μνασωνι, is equivalent to Ἀγοντες Μνασωνα, παρ' ᾧ Μνασωνι ξενισθῶμεν. *Bringing (Mnaso), with which Mnaso we should be lodged.*

II. ELLIPSIS.

9. In Greek, as in other languages, many words are usually omitted, which are necessary to complete the grammatical construction of sentences. These omissions were directed by local convenience, habit, and other causes, for which we cannot now account; but they are such as a native could easily supply; and, in general, may be understood, by a careful reading of the best authors. Those ellipses which occur, most regularly, are reducible to the following heads.^b

10. *Substantives understood.* Whenever the substantive expressing the *person or thing owned, or possessed*, has been distinctly mentioned, or alluded to, before; or when the nature of the expression is such as to suggest it, that substantive may be omitted; as,^c

Ἐτραφην ἐν πατρὸς (οικίᾳ). *I was reared in my father's (house).*

^a The Latins have adopted this manner of expression also; as,
Qui fit Mæcenas, ut nemo, quam sibi sortem,
Seu ratio dederit, seu fors objecerit, illa
Contentus vivat. *Hor.*

^b The reader who would wish to enter more minutely into this subject, will find much satisfaction in reading Bos's *Ellipses Græcæ*.

^c This practice is common in other languages, although more frequent, and regular, in Greek.

Ventum erat ad Vestæ (templum). *Hor.*
And thus we say, "I have been at St. Paul's" (church); and the like.

Αλεξάνδρος, ὁ (υἱός) Φιλίππου.	<i>Philip's Alexander, i. e. Alexander, (the son) of Philip.</i>
Ολυμπίας, ἡ (μητηρ) Αλεξάνδρου.	<i>Olympias, (the mother) of Alexander.</i>
Διαιτᾶν εἶχεν ἐν Κροίσου (βασιλεί- οις).	<i>He had his diet in Cræsus' (palace).</i>

11. When a part of any thing is meant, the word μέρος is almost always omitted; as,

Φαγομαι (μερος) αἶτου.	<i>I eat (part) of the bread.</i>
------------------------	-----------------------------------

12. In many instances, adjectives are placed absolutely, agreeing with their substantives understood; the nature of the sentence readily suggesting the substantive; as,

Ἔστι πασιν (ἀνθρώποις) δῆλον	<i>It is evident to all (men).</i>
Ἐν φιλῖα (χωρᾷ) εἰμεν.	<i>We are in a friendly country.</i>
Ἐν ὀλίγῳ (χρονῷ).	<i>In a little time.</i>

13. To this principle may be reduced the substantive nature of adjectives put absolutely, with the neuter article; as,

Τὸ καλόν (χρημα).	<i>Beauty.</i>
Τὸ εὐγενές (χρημα).	<i>Nobility.</i>
Τὸ ἀμελές (ἥθος).	<i>Negligence.</i>

14. Also such adverbial phrases; as,

Τῇ μὲν (μεριδί), τῇ δὲ (μεριδί).	<i>Partly, partly.</i>
----------------------------------	------------------------

15. And, frequently, the nature of the subject suggests the substantive understood; as,

Ἐπεμψα πρὸς αὐτὸν (ἀγγέλον, ἢ ἐπιστολήν).	<i>I sent (a messenger, or letter) to him.</i>
Ἀραντες (τὴν ἀγκυραν).	<i>Having weighed (anchor).</i>

16. *Adjectives* are seldom omitted, except when they have been already inserted in the sentence, and would become tiresome, by repetition; an ellipsis, common in all languages; as,

Σπουδαῖοι γονεῖς, καὶ (σπουδαῖοι) υἱοί.	<i>Good parents, and (good) sons.</i>
--	---------------------------------------

17. The *pronominal adjectives*, τις and εἷς, may be often supplied, instead of μέρος, before a genitive plural; as,

Σωκράτης ἐστὶ (τις ἢ εἷς) τῶν σο- φῶν.	<i>Socrates is (one) of the wise men.</i>
---	---

18. The antecedents *τοσος* and *τοιος*, or *τοιοντος*, are frequently understood, before the respondents *ὅσος* and *οἷος*; as,

Πινουσι (τόσον) ὅσον ἐστὶν ἀρπασαί.	<i>They drink (as much) as they can snatch.</i>
Χείραδες πολλαὶ εἰσι, δι' ὧν οὐχ οἶατε ἐστὶ πλεῖν (οὐκ ἐστὶ τοιαυτὰ χρηματὰ οἷα πλεῖν).	<i>There are many rocks, through which it is impossible (there is no such thing as) to sail.</i>
Οὐχ οἷοι τε ἦσαν αὐτοὶ ποιῆσαι. (οὐκ ἦσαν τοιοῦτοι οἷοι αὐτοὶ ποιῆσαι ἐδυνάμηντο.)	<i>They were not able to do it. (They were not such persons as were able to do it.)</i>

19. *Verbs* are seldom omitted, except in order to avoid repetition. In one instance, however, the ellipsis is frequent. When a strong imperative is required, the verb, which would, regularly, be in the imperative, is put in the infinitive; and *ὄρα*, *βλέπε*, or the like, is understood; as,

(Ὅρα) μὴ ποιεῖν τοῦτο.	<i>(See that you) do not this.</i>
------------------------	------------------------------------

20. *Participles*, particularly of substantive verbs, are, frequently, omitted, after the article; as,

Ὁ το διαδῆμα (εἰχων).	<i>He that (has) the crown.</i>
Πατήρ ἡμῶν, ὃ (ὢν) ἐν τοῖς οὐρανοῖς.	<i>Our Father, who (art) in heaven.</i>

21. *Prepositions* are, very commonly, omitted, before cases that follow words, which have no influence upon them; or whose influence requires different cases from those by which they are followed; as,

Μαλα (κατὰ) θυμὸν ἐχολώθη.	<i>He was greatly enraged (in) his mind.</i>
Πορῶ (ἀπο) τῆς πόλεως.	<i>Far (from) the city.</i>
Διωκεῖν (περί) θανάτου.	<i>To accuse (of) a capital crime.</i>

22. *Conjunctive* and *adverbial particles* are seldom omitted. It is not uncommon, however, to find an ellipsis of those that convey a subjunctive meaning; which, indeed, is usual, in other languages; as,

Ὅρα (ἵνα) ποιήσης.	<i>Vide (ut) feceris.</i>	<i>See (that) you make.</i>
--------------------	---------------------------	-----------------------------

23. We sometimes find *μεν*, also, without its respondent *δε*; and *vice versâ*; as,

Ιατρός ὀνομ' (μεν) εἰχουσα, τ' ἐργα δ' οὐ.	<i>Having the name, but not the deeds of a physician.</i>
--	---

Φοιτᾷ γ' αλλοτε μεν προσθ' Ἐκτο- *He goes sometimes before Hec-*
 ρος, αλλοτ' (δε) οπισθεν. *tor, and sometimes behind*
him.

24. The foregoing are almost the only instances of ellipses, that occur with a frequency approaching to regularity. Many other expressions are found, sometimes elliptical, and sometimes complete, according to the pleasure of the writers.

III. PLEONASM.

25. In order to express ideas strongly, without instituting any direct comparison of them with others, the same words are sometimes repeated, or synonymous ones used.^a

26. Nouns Substantive, and Adjective.

Αγριον, αγριον ἔλκος. *A cruel, cruel wound.*
 Συν Χριστῳ ειναι, πολλῳ μαλλον *To be with Christ, is far bet-*
 κρεισσον. *ter.*
 Επεμψεν ὁ Κροισος ες Δελφους κρη- *Cræsus sent to Delphi two*
 τηρας δυο μεγαθεῖ μεγαλους.^b *bowls exceedingly large.*

27. Verbs.

Ωχοντο απιοντες. *They departed quickly.*
 Οφελον κατευθυνθεισαν αι ὁδοι μου.^c *O that my ways were directed.*
 Βασκ' ιθι. *Go quickly.*

^a This practice is founded in nature; thus, infants naturally repeat epithets, as "good, good," to express a high degree. This primitive manner of expression is used, with great beauty, in the ancient Hebrew and Celtic languages. Thus,

וְאֶחָדָם יָדָבַר לְאָחֵיוֹ הַזֶּה הוּא יְהוָה הַזֶּה הוּא יְהוָה

And one cried to another, and said, Holy, holy, holy, is the Lord of hosts.

Isaiah, vi. 3.

In the Celtic language, synonymous epithets are more used; and, in the choice of these, a correspondence, in initials and cadences, is studied; so as to give, at once, melody of sound, and harmony of expression; while, by different shades, as it were, of the same colour, the picture is completed: thus,

An curaidh, crodha, calma, Conlaoch, *The gentle, valiant, hero Conloch.*

^b This idiom is borrowed from the Hebrew, which language, having no superlative degree, expresses it by two words of the same import; as, חֹשֶׁךְ חֹשֶׁךְ *darkness of obscurity, i. e. very thick.* Exod. x. 22.

^c The double optative, in this expression is exceedingly beautiful; and completely justifies the departure from the common rule, which requires οφελον to be followed by the infinitive.

Ἀλλοι ἀκούσετε, καὶ οὐ μὴ συνήτε. ^a	<i>By hearing ye shall hear, and not understand.</i>
Δος ἀνυσασα. ^b	<i>Give me instantly.</i>
Βῆ δ' ἰμεν ἀν' τε μάχην.	<i>And he went eagerly up the battle.</i>
Ἀπεκριθὴ καὶ εἶπε. ^c	<i>He answered and said.</i>

28. In some instances there appears to be a pleonasm in the use of εἶναι, when there is really none ; for, by analysing the expressions, we shall find every word have its own distinct force ; as,

Οὐκ ἀν ψευδοῦντο ἔκοντες εἶναι. Verbatim, οὐκ ἀν ψευδοῦντο, *they would not be lying*, ἔκοντες, *willing*, εἶναι, *to be*, i. e. *They would not be willing to be lying.*

Οὐτε πυρὸς ἔκων εἶναι ἀπτομαι. Verbatim, οὐτε, *neither* ; πυρὸς, *fire* ; ἔκων, *willing* ; εἶναι, *to be* ; ἀπτομαι, *I am touching*, i. e. *neither am I willing to be touching fire.*

Ἐκων εἶναι ἐπιλαθομενος, *not, willingly forgetting, but willing to be after forgetting.*

29. *Prepositions* are, sometimes, and *Particles*, very frequently, repeated, or synonymous ones used, especially negatives. It is not, for a moment, to be imagined that the Greek language, which is so extremely accurate and energetic, in all its parts, could admit the use of one superfluous word. What is said therefore of *expletive* particles, proceeds only from the ignorance of those who use the expression, and who would conceal their own incompetency to explain the minuter parts of the Greek language, under a grievous charge against the writers of it. At the same time it is evident, that the same pleonasm is used, with respect to particles, and for the same purpose, as in the other parts of speech ; thus,

Ἀμφὶ περὶ κρήνην.	<i>Round about a fountain.</i>
Οὐ μὴ σε ἀνω.	<i>I will not at all leave you.</i>

^a This idiom is, also, adopted from the Hebrew original ; viz. חֲבִינוּ שִׁמְעוּ וְלֹא יָבִינּוּ.

^b The double past tense, in this command, is incapable of being expressed in any other language.

^c It has been ingeniously conjectured that the augment of verbs is a remain of an original method of repeating the verb, to express time past ; as, τετυφα for τυπ-τυφα. Hence the Attics use ὁλ-ῶλα, for ὦλα, and the like. See Jones's Greek Grammar. Ἀπεκριθὴ is very frequently used, at the beginning of a speech, particularly in the New Testament, where it signifies only, that what is said, followed in consequence of some circumstances then, or before, mentioned. In this sense it is equivalent to ἀρα, or εἰτα, in a similar situation ; as τοῦ δ' ἀρ' ἡμείβετο. Τὸν δ' ἡμείβετ' εἰτα. *Therefore, or thereupon, he answered to him.*

Τούτω δ' ου παλιν αὐτις ἀποισετον *But the swift horses shall not*
 ὠκεες ἵπποι. *bear them away back again.*
 Ἀμην, ἀμην λεγω ὑμιν. *Verily, verily, I say unto you.*
 Ἀνταρ ἀρα Ζεὺς δῶκε (σκηπτρον). *Again (or next) then Jupiter*
gave the sceptre.

To ἀμην, is equivalent τοι, i. e. τούτῳ (χρηματι), or, τῷ (εργῷ), in this thing, really, which is often repeated, especially after γαρ, τοι γαρ τοι, for really, really.

30. Upon the same principle that the preposition which follows a verb, or noun, must be of the same import with that verb, or noun, particles corresponding to the sense of the words with which they are connected, are very frequently used; as,

Μιν παλιν αὐθις ἀνησει θυμός α- *His bold spirit will return him*
 γήνωρ. *back again.*

IV. ΑΝΑΚΟΛΟΥΘΙΑ.

31. This kind of expression is, when a term is used absolutely in the nominative, in the beginning of a sentence, though a more regular arrangement of ideas required it to be placed farther in the sentence, and in an oblique case; and *vice versâ*; as,

Ὁ δὲ Ἀσσυρίος, ἐγὼ μὲν οἶμαι ἰ- *The Assyrian, I think that he*
 πεας ἀξεῖν (for τὸν Ἀσσυρίον). *will bring cavalry; for, I*
think that the Assyrian, &c.
 Λεγουσι δ' ἡμᾶς, ὥς ἀκινδυνὸν βίον *They say that we live a life*
 ζῶμεν. *free from danger.*

32. To this principle may be reduced such expressions as the following :^a

Πολλὴ γὰρ ἡ στρατιὰ οὖσα, οὐ πα- *For, the army being numerous,*
 σης ἐστὶ πολέως ὑποδεξασθαι. *it will not be in the power of*
every state to accommodate
them.

^a This corresponds to the nominative absolute, in English, as will be seen, by comparing the Greek words with the translation.

Instances of ἀνακολουθία are to be found in all languages. If too frequent, they would be disgusting; but, occasionally used, give a pleasing variety and animation to plain narrative, or didactic style; as,

Quæ prima solo ruptis radicibus arbor

Vellitur, hinc atro linguuntur sanguine guttæ. *Virg.*

Quæ quatuor, quanquam inter se colligata atque implicata sunt, tamen ex singulis certa officiorum genera nascuntur. *Cicero.*

He that planted the ear, shall he not hear? *Psalm xciv.*

Such are a few remarks upon the most striking, and general idioms of the Greek language. The following observations, on the idiomatical use of certain parts of speech, will assist the learner, in forming an idea of it.

V. ARTICLE.

33. The article corresponds, in its general use, to the definite article, in English ; as, *ανθρωπος*, *a man* ; *ὁ ανθρωπος*, *the man*.

34. In arrangement, the article precedes its noun ; but, when two or more nouns, with articles connected with each of them, come together, the prior article agrees with the posterior noun ; as,

Οἱ τὴν τῶν ἀπαντῶν φροντίδα *They who have the care of all*
 ἔχοντες. *the things.*

35. But besides the use of the article, which is common to Greek, and English, it is frequently used, in Greek, where the expression, in English, could not correspond, without understanding it as elliptical ; or, at least, more emphatical than the Greek appears to be.^a

36. Thus the article is, often, used before proper names ; as, *ὁ Σωκράτης*, *Socrates*. In English, we prefix it only to the plural of such words ; as, *the Addisons*.

37. The names of abstract ideas also, are, usually, specified, in Greek, by the article ; as, *ἡ ἀρετή*, *virtue* ; *ἡ κακία*, *vice*.^b

38. When the force of the possessive pronoun is included in the nominative to the verb, the following noun, commonly,

^a The subject of the Greek article has been, lately, investigated by the Rev. T. F. Middleton, in his *Doctrine of the Greek Article*. In this ingenious treatise, he gives a multitude of rules, and examples, to show when the article is to be used, and when omitted. But, as the greater number of such rules are liable to exceptions, it appeared unnecessary to transcribe any of them. These observations were written, before Mr. Middleton's work was known to the author : and, in the general principles, appear to coincide with his view of the subject. After all that can be said upon it, nothing but practice, and the careful reading of the best authors, can be a guide to the writer in Greek, as to the insertion, or omission, of the article.

^b The French language approaches more nearly to the Greek idiom, in such expressions as these ; thus, *la vertu*, *le vice* ; *j'ai mal à la tête*.

has the article; as, *αλγεινὴν τὴν κεφαλὴν*, *I have a pain in my head.*^a

39. With the infinitive (which mood expresses a *substantive* state of *being*, *action*, or *passion*) the neuter article is used, in all the cases of the singular, with strict propriety. The Latins, and even the English, have a very vague method of translating this Greek idiom; as,

τὸ εἶναι,	<i>amare,</i>	<i>to love.</i>
τοῦ εἶναι,	<i>amandi,</i>	<i>of loving.</i>

Where we may observe that the nominative only is properly translated, and used, accordingly, as the subject of a verb; as, *amare est jucundum*, *to love is pleasant*. The other cases are rendered by the inflections of the gerund, in Latin, and by the present participle in English.^b

40. The article is, frequently, used with a participle put absolutely in the number, gender, and case of the substantive understood. This is perfectly agreeable to the English idiom; but the ellipsis is much more correct, and definite, in Greek, than in English. For we always supply the word *person*, or *thing*, whereas the Greek often requires the identical word to be inserted: as,

Ὁ (ἄνθρωπος) ἐρχομενος.	<i>The (person) coming.</i>
Χαρις χάριν ἐστὶν ἡ (χάρις) τι- τουσα.	<i>A favour is the (thing) pro- ducing a favour.</i>

The Latin idiom requires such expressions to be made by the relative, and indicative; which is also admissible, both in Greek and English; as,

Ὁ τυκτων,	ὃς τυπτει,	<i>qui verberat,</i>	<i>he who strikes.</i>
-----------	------------	----------------------	------------------------

41. That the article is, originally, a pronoun, appears, from the frequent use of it, by the early Ionic, and Doric writers, in place of different pronouns; as,

Λογιωτάτοι εἰσι τῶν (ὧν) ἐγὼ ἐς διαπειραν ἀπικομένην.	<i>They are the most ingenious of any whom I know.</i>
Ἄρτους τοὺς (οὗς) ἐκεῖνοι ὀνομα- ζοῦσι Κυλληστῆς.	<i>Bread which they call Cyll- tis.</i>
Τὴν (ἐκείνην) δ' ἐγὼ οὐ λυσω.	<i>But I will not release her.</i>

^a See Note ^b, page 215.

^b Yet some of our old English poets followed the Greek idiom more strictly; as,

“For not to have been dipp'd in Lethe's lake
Could save the son of Thetis from to die.”

Ο (εκείνος) γ' ὥς εἰπων.
Τῷ (τούτῳ) νυν ἦσαι οὐνειδίζων.

*He having spoken thus.
For this reason, you now sit
reviling.*

42. And even, after the Attic writers had begun to observe a regular distinction between the article and pronoun, they frequently used it, nearly in the same manner with the ancients; as,

Καν ἔπ' ἐχθροῦ τῷ (τινὶ) τούτῳ
συμβαίη.

*And if this should happen to a
person by an enemy.*

Το (τούτο) ὑμεῖς ὅταν εἰπω.

When I say this word ye.

Οὐ λεγούσι το (ἐκεῖνο) διατί.

*They do not say that word for
what.*

Ὁ δ' Ἰησοῦς εἶπεν αὐτῷ το (τούτο),
εἰ δυνασθαι πιστεῦσαι, πάντα δυ-
νατά τῷ πιστευόντι.

*Jesus said unto him this, if
thou canst believe, all things
are possible to the believer.*

Ἀνθ' οὗτου (οὗ τίνος).

For what cause.

Ἐφ' ὅτῳ (φ' τινὶ).

In what affair.

VI. NOUNS SUBSTANTIVE AND ADJECTIVE.

43. From the three persons, singular, of the perfect passive, of many verbs, are formed three nouns; the first denoting *the effect, or thing done*; the second, *the doing of it*; and the third, *the doer*; as,

πεποίημαι,

πεποίησαι,

πεποίηται.

ποίημα,

ποίησις,

ποιητής.

poem,

poetry,

poet.

πεπραγμαι,

πεπραξαι,

πεπρακται.

πράγμα,

πραξις,

πρακτής, ὁ ἢ πρακτῆρ.

thing done,

action, or doing,

doer.

44. The Greeks express certain ideas by the peculiar terminations of derivative adjectives; thus,

From εἶκος, *like*.

Ἀνθρωπος, *a man*.

Ἀνθρωπικος, *manlike*,

Βασιλεὺς, *a king*.

Βασιλικός, *kingly*.

From εἶδος, *similitude*.

Πῦρ, *fire*.

Πυρῶδης, *fiery*.

Δροσός, *dew*.

Δροσῶδης, *dewy*.

From δης, apparently an abbreviation of εἶδος.

Πηλεὺς, *Peleus*.

Πηλειδής, *the son of Peleus*.

Ἑκτωρ, *Hector*.

Ἑκτοριδής, *the son of Hector*.

From οἷος, *like, such as*

Πας, *all.*

Φιλεω, *to love.*

παντοῖος, *of every form.*

φιλητος, *lovely, such as to be loved.*

From τεος.

Πρασσω, *to do.*

πρακτεος, *that must be done.*

From οἰμος, *a way.*

Βιος, *life.*

Παραδοσις, *surrender.*

βιωσιμος, *worth living.*

παραδωσιμος, *liable to be surrendered, in the way of being surrendered.*

With others too tedious to enumerate, which will be learned by practice.

45. To denote a *person of rank*, he is represented as surrounded with attendants; as,

Οἱ περι Αλεξανδρον.

Alexander.

Πολλοι εληλυθεισαν προς τας περι
Μαρθαν και Μαρναν

Many had come to Martha and Mary.

46. Yet the periphrasis is sometimes used to include the attendants also. This, however, is seldom done; and the context will show whether they are included or not; as,

Οἱ περι τον Κυρον.

Cyrus and his soldiers.

47. On the same principle that plurality implies dignity, nouns are often put in the plural, although the things which they signify are singular; as,^a

Εν τοις ουρανοις.

In heaven.

48. If the person were eminent for any particular quality, it is expressed, with his name in the genitive; as,

Αξετε δε Πριαμοιοι βιην.

Ye shall bring the vigour of Priam (i. e. Priam).

Μενος Αλκινουοιο.

The energy of Alcinous (i. e. Alcinous).

49. This is sometimes expressed by an adjective derived from the proper name; as,

Δαινυμενοι κατα δωμα βιης Ετεο-
κληειης.

Banqueting in the house of the Eteoclean vigour (i. e. of the brave Eteocles).

^a The same principle is recognized in English, French, &c., in which languages an individual is addressed, in the second person plural. The Germans carry this manner of expression to a most absurd length, for they address a person of consequence, in the third person plural; as,

Herrn, Sie erzeigen mir viele Freundschaft.

Sir, they (you) express much friendship for me.

50. To denote a *great* or *important thing*, *χρημα* is used, with the genitive of the thing ; as,

Συός χρημα γινεται μεγα. *There is a mighty bear.*
 Το χρημα των νυκτων ὅσον ἀπερα- *How endless is the night !*
 τον.

51. A name of distinguished eminence is often joined to a substantive, or adjective, as countenancing, or strengthening it ; as, ^a

Αστειος τῷ Θεῷ *Beautiful to God (i. e. very beautiful).*
 Ἔσται μέγας ἐνώπιον τοῦ Κυρίου.^b *He shall be' great before the Lord (i. e. very great).*
 'Οτ' ἐπιβριση Διος ομβρος. *When the flood of Jove (i. e. impetuous shower) descends.*
 Βαθυκητεα ποντον. *The whale-deep (i. e. very deep) ocean.*

52. To express a *quality which has entire possession* of the subject, the adjective specifying that quality, is turned into the possessive case of a corresponding substantive ; as, ^c

'Ο κριτης της αδικιας. *The entirely unjust judge.*
 Αίρεσεις ἀπωλειας. *Totally pernicious heresies.*
 Σωμα ταπεινωσεως. *The entirely humble body.*

53. To the same principle may be referred such expressions as the following ; viz. ^d

Χαλδαιων παιδες. *The Chaldeans.*
 Τίς Αχαιων. *The Grecians.*

^a This is, originally, a Hebrew idiom, and occurs, frequently, in the Bible ; as,

צדקתך וְנִהְיִי אֵל

Thy righteousness is like the mountains of God (i. e. the great mountains).

It is not improbable that the expression of the Centurion at our Saviour's crucifixion, *Ἀληθὺς υἱὸς Θεοῦ ἦν οὗτος*, *Truly this was the Son of a God*, is equivalent to *διοτρεφὴς βασιλεὺς*, a *divine-bred king*, or the like. Especially, as they are the words of a heathen, and are rendered by St. Luke *ὁ δίκαιος ἦν ὁ ἄνθρωπος οὗτος*, *Really this was a righteous man.*

^b Thus also,

גִּבּוֹר צֹדֵק לִפְנֵי יְהוָה

A mighty hunter before the Lord (i. e. a very great hunter).

^c This very expressive idiom is borrowed from the ancient Hebrew and Celtic languages ; as,

בְּנֵי חַמּוּתָהּ

Sons of destruction (i. e. persons appointed to die).

Lucht na bhfiacha, *The people of debts (i. e. the debtors).*

^d We use the same mode of expression, but instead of referring to our progenitors, we mention our *country*, as the common parent of all ; thus, *The sons of Albion*, of *Erin*, &c. Thus also we say, after the Hebrew, *A man of sorrows*.

(Ἀνθρωπος) γαστρος ἥττων.
(Ἀνθρωπος) ἐρωτος ἐλαττων.

*A glutton — a slave to appetite.
A slave to love.*

54. The positive degree, with the article, is often used to express a superlative sense, exactly according to the English idiom; as,

Οἰονται οἱ πολλοί.

The many are of opinion.

55. We sometimes, also, meet with such expressions as these:

Μόνος των ἄλλων οὐκ ἐκλαιον.

I alone of the others was not lamenting.

Ὀκυμωρωτάτος ἄλλων.

Most short-lived of the others.

These solecisms are to be found in the writings of respectable English, as well as Greek authors; but they should rather be understood than imitated.

56. Besides those combinations of numbers, which are expressed in Greek, as they are in Latin, an idea of such expressions, as are peculiar to Greek, may be acquired from the following examples:

Εἰκοσιν ἐτη, ἑνός δεοντος.^a

Nineteen years.

Δυοῖν δεοντα, ἑκατον ἐτη.

Ninety-eight years.

Ξενοκλειδης, πεμπτὸς αὐτός.

Xenoclides, with four others.

Ὀγδοὺν Νωε ἐφυλάξε.

He preserved Noah, with seven others.

Τεσσαρακοντα (πληγας) παρα μίαν ἐλάβον.

I received thirty-nine stripes.

Ενῆντα ἑβδομηκοντα παρεχονται ἡμέρας πεντηκοντα, καὶ διηκοσίας, καὶ ἑξακισχιλίας, καὶ δισμυρίας.

Seventy years furnish twenty-six thousand, two hundred, and fifty days.

Ἡ ψυχή ακμαζει περὶ τὰ ἑνὸς δειν πεντηκοντα ἐτη.

The mind is vigorous about the forty-ninth year.

Ἰππεας εἰς οὐτακισχιλίους ἀγει.

He brings about eight thousand horse.

Σταδιοὶ τριακοντα πρὸς τοῖς ἑκατον.

An hundred and thirty furlongs.

Ὀκτὼ ἐπὶ τοῖς ἐννενηκοντα ἐτη.

Ninety-eight years.

Παρ' ἑνα, τοσούτοι.

As many, wanting one.

Ἦν ὁ Ἰησοῦς ὥσει ἐτῶν τριακοντα ἀρξάμενος.

Jesus began to be about thirty years old.

Τρεῖς πρὸς τοῖς τριακοντα.

Thirty-three.

Ἰππεας οὐ πολὺ λειπόντες ἑξακισχιλίων.

Not much less than six thousand horse.

^a Thus the Latins say,
Unde octoginta annos natus.

Seventy-nine years old.

The French use *moins*, in the same way; as,
Trois heures moins d'un quart.

Within a quarter of three o'clock.

VII. PRONOUN.

57. In the use of the *possessive pronouns* there appears a remarkable affinity between the Greek and English languages; as the genitives *μου, σου, &c.* are frequently used for the possessive *εμος, σος, &c.*: just as *my, mine, thy, thine*, in English; as,^a

Εταιρος εμος, or εμου.
Ομματα σου, or σα.

*My, or mine associate.
Thy, or thine eyes.*

58. This practice of using the primitive genitives, and the possessive pronouns, indifferently, has given rise to some expressions, that have an odd appearance to a learner; as,

Ευνοια ερω τη ση.^b
Ουκ αισθανεται Λακεδαιμονιους, φο-
βω τη ημετερη, πολεμησηοντας.

*I will speak for love of you.
He does not perceive that the
Lacedemonians are desirous
of declaring war, for fear of
us.*

Το σου μονης δωρημα.^c
Αρνημενος πατρος μεγα κλεος ηδ'
εμον αυτου.
Μενων εν ημετερου (οικω) for ημων,
or ημετερω.

*The gift of thee alone.
Justifying the great fame of my
father and my own.
Remaining in our house.*

59. To express identity of person, or possession, the Greeks use compound pronouns; thus,

εγω αυτος } *I myself.* συ αυτος } *thyself.* ος αυτος } *himself, &c.*
εμαυτου σεαυτου. εαυτου

In the use of *εαυτου*, it is remarkable, that we sometimes find it joined with pronouns of the first and second person; as,

Ουδ' αναλαβειν εαυτους αν ηδυνηθη-
μεν. *We could not have recovered
ourselves.*

60. The pronoun *τις*, as an indefinite, corresponds, pretty nearly, to the French indeterminate *on*, from which we have adopted a peculiar use of the word *one*; as,

Ειποι αν τις. *On diroit.* *One would say.*

61. And to limit this indefinite expression to an individual,

^a It is questionable, however, whether *my, mine, thy, thine*, should be called genitives, or only possessives, corresponding with the French *mon, mien, ton, tien*; or more probably formed from the German *meiner, mein, deiner, dein*. In the latter language, however, the genitive case is not used for the possessive pronoun.

^b So, *Amor Dei, The love of God to us, or of us to God.*

^c So, in Latin, *Ut sua unius gratia esset, That it might be his own favour alone.* Livy.

the Greeks use a compound word, exactly corresponding to the English ; as,

Ὁ δεινὰ, του δεινός, τον δεινὰ εσηγ- *Such a one, the son of such a*
 γαίλα. *one, accused such a one.*

62. The different relations of *quality, quantity, and numbers*, are expressed by pronominal adjectives, compounded with the article ; thus,

το, <i>the.</i>	τοιός, <i>of the kind.</i>	τοσος, <i>of the number.</i>	τηλικός, <i>of the size.</i>
ὁ, <i>which.</i>	οἷος, <i>of which kind.</i>	ὅσος, <i>of which number.</i>	ἥλικός, <i>of which size.</i>
πο ; <i>what ?</i>	ποιός ; <i>of what kind ?</i>	ποσός ; <i>of what number ?</i>	πηλικός ; <i>of what size ?</i>
ὅπο, <i>what.</i>	ὅποιός, <i>of what kind.</i>	ὅποσός, <i>of what number.</i>	ὅπηλικός, <i>of what size.</i>

and from οὗτος, *this*,

τοιούτος, *of this kind ;* τοσέντος, *of this number ;* τηλικέντος, *of this size.*

VIII. VERB.

VOICES.

63. Besides the *Active and Passive voices*, in the use of which the Greek language does not differ materially from the Latin, the *Middle voice* is used to express *what we do directly to ourselves ; or to another, having a reference to ourselves ;* as,

Εβλαψαμην.	<i>I hurt myself.</i>
Εἵματα ἐσσαμενος.	<i>Having put on his clothes.</i>

64. Hence verbs of *gesture, motion, and sensation*, are generally in the middle form ; as,

Ἔζομαι, *I sit ;* πορευομαι, *I go ;* αισθανομαι, *I perceive.*

65. In many instances, the relation to self is not very clearly distinguishable ; and this is particularly the case with the later writers, such as Plutarch, Lucian, Herodian, &c. which probably arose from their familiarity with the Latin, in which language this nice distinction is unknown. Although even Demosthenes sometimes uses the middle voice, in a transitive sense. In the writings of the ancient authors, Homer, Herodotus, Xenophon, &c. the distinction between the active and middle voice is much more strictly observed. In fact, it is impossible to reduce to any universal rules the use of particular words, and phrases, established by custom ; and which, though seeming irregular to a foreigner, must have been completely familiar to a native. The following observations may be sufficient to inform the reader, when a middle verb is *transitive*, and when *reflected* ; but *practice* only, and the careful *imitation* of the best authors, can direct the writer, when to use the middle, and when, the active voice.

66. *First*, When a middle verb has no object expressed ; or is followed by one corresponding to its agent, it is evidently reflected ; as,

Παρεσκευασαμην μεν εγωγε μαχεσ- *I prepared myself to fight.*
θαι, is equivalent to παρε-

σκευασα εμαυτον κ. τ. λ.^a

Εγων εμε λυσομαι.

I will redeem myself.

67. The same is the case, if a word corresponding to its agent, or subject, is expressed, or clearly understood after it, in the dative, as the end to which the action tends ; as,

‘Ο γαρ ηλθε θοας επι νηας Αχαιων, *For he came to the swift ships*
λυσομενος τε θυγατρα (εαυτη). *of the Grecians ; being about*
to redeem his daughter, for
himself.

Ενοσφισατο (εαυτη) απο της τιμης. *He secreted part of the price*
for himself.

68. *Secondly*, When a middle verb is followed by any of those cases that other transitive verbs require, but not of a word corresponding to its own agent or subject ; and does not manifestly admit of such a word being supplied, in the dative, it is completely transitive ; as,

Ποιησομα τον λογον.

I will form the discourse.

69. *Thirdly*, The present and imperfect middle, which agree in form with the same tenses, in the passive voice, are generally distinguished from them, in construction, by the passive being followed by a genitive of *the agent* ; as,

Εβλαπτομην.

I was hurting myself.

Εβλαπτομην υπο σου.

I was in hurting, by you.

70. But in Greek, as in Latin, there are many deponent verbs which are inflected in the middle and passive voices, while their signification is transitive ; whereas many neuter verbs are used, chiefly, in the active voice ; as, φθεγγομαι, *I speak* ; μενω, *I remain*.

71. Besides these, certain verbs have come, by custom, to be used in particular tenses, with a signification different from that of the voice in which they are found ; thus,

Ολλυμι, *to lose*. perf. mid.^b

‘Ο υιος μου ην απωλωλως.

My son was lost.

^a The use of the middle voice is evidently taken from the Hebrew Hithpael, which signifies what we do to ourselves ; as, דרשן he did teach himself. In the same manner the Celtic expresses verbs in a reflected form ; as, ta me mo chomhnuidh, *I live*. Following which manner of expression, the French say, je me lève, *I rise*.

^b What grammarians call the perfect, and pluperfect middle, are really only other forms of the same tenses in the active voice. Few verbs have both these forms ; and, when they do occur, their signification is precisely the same.

ἄλίσκω, *to take*. 2. aor. act. et perf. act.

Γυναῖκες ἔαλωσαν πῶσαι.

All the women were taken.

Ψευδομένος ἔαλωκα.

I have been caught in a falsehood.

Βαίνω, *to go*. 1. aor. ἔβησα, *I caused another to go*. 2. aor. ἔβην, *I went*.

ἵστημι, *to set*. 1. aor. ἔστησα, *I placed*. 2. aor. ἔστην, *I stood*.

72. The passive aorists of some verbs are used, frequently, in a middle sense; and the perfect passive in a transitive one; as,

Ἵος χρημα μεγίστον ἀνεφάνη ἡμῖν *A monstrous boar has appeared*
ἐν τῇ χώρᾳ. *in our country.*

Ὡς ἐγὼ τοιοῦτο τι διαπεπραγμαι. *That I have done such a thing.*

Instances of this kind are not very numerous; and the context will always enable the reader to ascertain the sense in which the verb is used.^a

MOODS.

73. Besides the use of moods common to Greek and Latin, the Greeks use the optative mood, to express a wish, or desire; as,

Ἐξενθοῖς Γαλατεῖα, καὶ ἐξενθοῖσα *O Galatea, I wish that thou*
λαθοῖο, *wouldst emerge from the sea,*
Ὡςπερ ἐγὼ νῦν ὧδε καθημένος οἰ- *and, having emerged, forget,*
καδ' ἀπενθῆιν. *as I now do, sitting here, to*
depart home.

^a Many verbs appear to be used, transitively, in the passive aorists, which are not really so; the following accusative depending on *κατά* understood; as,

Οὐ φοβηθέντες (κατά) τὴν τότε Θη- *Not being alarmed at the power which*
βαίοις βῶμην ὑπαρχούσαν. *the Thebans then possessed.*

Ἀκούω signifying *to be called*, and ἔχω *to be*, are improperly classed with verbs which have a middle, or passive signification, under an active form. The nominative following the verb, depends upon attraction to the agent preceding, and is, generally, connected with an infinitive understood; as, (see obs. 5.)

Σαμαρείτης ἀκούει (ονομαζέσθαι or *He is called (hears himself named, or*
κληθῆναι,) καὶ δαιμονῶν. *called) a Samaritan and a demoniac.*

Ἐχ' ἡσυχος. *Be quiet.*

This is not more singular than if it were expressed,

Φησὶ Σαμαρείτης εἶναι. *He says that he is a Samaritan.*

Indeed, words taken thus, *materially*, are seldom inflected; ῥήμα, *verbum*, or the like, being understood as the object of the verb; as,

Ἕμεῖς, ὦ ἄνδρες Ἀθηναῖοι, το δε (ῥήμα) *Ye men of Athens, but when I say ye.*
ὅμεις ὅταν εἰπῶ.

So Horace,

Frater, pater adde.

Εἴη το μυθῶδες λαβεῖν ἱστορίας *I wish the fabulous to have the appearance of history.*
οψιν.

74. As the *propriety*, or *expediency of desire*, depends, frequently, on *certain circumstances*, or *conditions*, it was usual to join conditional particles to the expression of volition ; as,

Ἡ κεν γηθῆσαι Πριάμος Πριάμοιο *Truly Priam, and the sons of*
τε παῖδες. *Priam, would rejoice as they*
desire.

Ἄλλοι τε Τρῶες μέγα κεν κεχα- *And the other Trojans would*
ροιατο θυμῷ. *exult greatly in the gratifica-*
tion of their passion.

Εἰ σφωὶν ταδε πάντα τυθιοῖατο *If they learn, what they wish,*
μαρναμενοῖιν. *all these things about you two*
contending.

75. In this subjunctive sense not only the *inclination of will*, but the *determination of judgment*, is expressed by the optative ; whatever a person might *be induced to do, think, believe, &c.* whether agreeable, or not, to his wish ; as, ^a

Οὐκ οἶδα τινὶ ἀν' ἄλλῃ πιστευ- *I do not know what other per-*
σειας, τοῖς σεαυτοῦ ὀφθαλμοῖς *son you would be induced to*
ἀπιστῶν. *believe, when you doubt your*
own eyes.

76. Even the indicative, in as far as *condition* can be attached to it, is frequently used, with subjunctive particles. But the distinction between it, and the subjunctive, is retained in the sense ; inasmuch as the subjunctive implies *uncertainty*, and the indicative *asserts positively*, or with a *precision nearly equal to positive assertion* ; as,

Εἰ μὲν περὶ καινοῦ τινος πραγμά- *If it was proposed to speak*
τος προτιθετο λεγείν. *about any new thing — which*
it is not.

Ἀλλ' ἀγετ', αἱ κεν πῶς θωρηξομεν *But come, let us exert our-*
υῖας Ἀχαιῶν. *selves, if by any means we*
shall (not may chance to)
arm the sons of the Gre-
cians.

Καὶ γὰρ ἀν' σε φοβήθη, εἰ μὴ ᾔδειν σε *Even I would surely have been*
ὄνον ὄντα. *afraid of you, if I had not*
well known that you are an
ass.

^a The same observation may be made, with respect to the use of the optative mood, as of the middle voice. (see obs. 65.) When the Greeks became conversant with the Romans, in whose language the optative and subjunctive are the same, they gradually fell into some imitation of the Latin form of expression. Hence the use of the optative is with difficulty distinguished from that of the subjunctive, in many passages of the later Greek authors.

77. The imperative is expressed, with singular precision, in Greek. An *injunction in the nature of a request* is expressed by the subjunctive, with *ἵνα* understood; a *simple command*, by the imperative; and a *command in the nature of a threat*, by the infinitive, with *ὄρα*, *βλεπε*, or *σκοπε* understood; as,^a

Προς του πατρος, ω φιλτατον Ἑρ- μηδιον, μη καταλιπης με.	<i>For the sake of your father, O dearest little Mercury, do not leave me.</i>
Εἰπε, ω Μενίππε, ου καλλιον σοι δοκω;	<i>Tell me, O Menippus, do not you think me handsomer?</i>
Μητι διατριβειν τον εμον χολον.	<i>Do not retard my anger.</i>

78. The same *urgency of command* is, sometimes, expressed by the subjunctive, with *βλεπε ἵνα* understood; as,

(Βλεπε ἵνα) μη σε, γερον, κοιλησιν εγω παρα νηυσι κιχειω.	<i>Old man, see that I may not catch you, at the hollow ships.</i>
--	--

79. Besides the common use of the infinitive, as in Latin, it is completely a verbal noun, and is inflected as such with the article; as, (see obs. 39.)

Εκ του ὄραν γιγνεται το εραν.	<i>From seeing arises love.</i>
-------------------------------	---------------------------------

80. Hence the infinitive supplies the place of those verbal nouns, the gerunds and supines, in Latin. Except the ablative gerund, denoting the *agent*, which is expressed by a participle; as,

Καιρος του βοηθειν.	<i>Tempus auxiliandi.</i>
Επεμψαμεν Τιμοθεον εις το στηρι- ξαι υμας. ^b	<i>Misimus Timotheum ad con- firmandum vos.</i>
Ποιειν αισχρον.	<i>Turpe factu.</i>
Ῥαδιος πολεμιζειν.	<i>Facile bellatu.</i>
Ευεργετων αυτους εκτησαμην.	<i>Benefaciendo acquisivi eos.</i>

TENSES.

81. In addition to what was said of the imperative mood (see obs. 77, 78.) it may be observed, that this mood, in past tenses, combines the *future perfect* with an *urgent command*.

^a See more on the imperative, obs. 81.

^b Whether the preposition *εις* or *προς*, before the Greek infinitive, gave rise to the English sign *to*, is uncertain; the French *pour* is evidently taken from it; as,

Νυκτος και ημερας εργαζομενος, προς το μη επιβαρηνσαι τινα υμων.	<i>Working day and night (pour ne pas être de charge) not to be burthen- some to any of you.</i>
---	--

This cannot be well expressed in Latin, but we have several such imperatives in English ; in the passive voice, they are all such ; as,

Ποιήσον.

Have done.

Γενου.

Become.

Γράψον.

Finish the writing.

Ὁ μὲν ληστής οὗτος ἐς τὸν Πύρι-
φλεγέθοντα ἐμβέβλησθω.

*Let this robber be cast into
Puriphlegethon.*

82. Besides the past tenses common to other languages, the Greek aorists are of singular use and beauty.

The primary use of these tenses is to denote the time past, generally ; without alluding to any other point of time, past or present ; and without specifying whether the circumstance was beginning, going on, or ending. These tenses, therefore, are peculiarly convenient for historians, and used by them accordingly ; as,

Ἦλθον πρὸς σε.

I came to you.

Ἐτύψα ἐκείνον.

I struck him.

83. But there is a secondary, and very common use of the Greek aorists, which is, to express a thing as usual, or customary ; as,

Ὀλίγος χρόνος τὰς τῶν φαυλῶν
συνηθείας διέλυσεν.

*A little time usually destroys the
confederacies of the wicked.*

Ἵψος που καιρῶς ἐξένηχθεν, τὰ τε
πραγμάτα, δίκην σκηπτου διη-
φορήσεν, καὶ τὴν τοῦ ῥήτορος εὐ-
θὺς ἀθροῶν ἐνέδειξατο δύναμιν.

*A sublime expression, when sea-
sonably produced, like light-
ning, flashes through the sub-
ject, and shows, at once, the
entire power of the orator.*

84. Other tenses are, sometimes, used in this consuetudinal sense : as,

Ὅν κε θεοὶς ἐπιχειθῆται μάλα τ'
ἐκλυνὼν αὐτοῦ.

*The gods particularly regard
the person who obeys them.*

Ὡς δὲ λέων, ἐν βουσί θορών, ἐξ αυ-
χένα ἀξει^a Πορτίος ἡ βοός.

*As a lion, springing among
oxen, will break the neck of
a heifer, or an ox.*

PARTICIPLES.

85. There is nothing in which the Greek language is more happy than in the use of participles. The Latin is very deficient, in this respect, having no present participle passive, nor

^a Thus also we say — a man *shall have* many good qualities, and yet be neglected.

Some tense is used in this consuetudinal manner, in every language. The Celtic has a distinct inflection of the verb for this purpose ; as, *ca bhfuil tu ? Where are you now ? ca mbiann tu ? Where are you usually ?*

past participle active: but the English, although having few inflexions of the verb, approaches near to the expression of the Greek; thus,

Ἀμφ' ἄλα εἶσαι κτεινομένους.	<i>To drive the (Grecians) in, or, a killing* around the shore.</i>
Τυψας.	<i>Having struck.</i>

86. As in English, so in Greek, many verbs, particularly those signifying an affection of the mind, are followed by participles; as,

Διατρίβεν κρυπνών.	<i>He continued searching.</i>
Θεὸν οὐ λήξω προστατὴν ἔχων.	<i>I shall not cease having God for my defender.</i>

AUXILIARY VERBS.

87. The Greek language admits the use of several verbs, accompanied by the participles, or infinitives of other verbs, to express, most minutely, the *time*, and *manner*, of action, or existence. In which respect, it differs, entirely, from the genius of the Latin, but has been followed, in many instances, by the English. Thus,

88. To express a *purpose of doing*, or the *proximity of an event*, μέλλω, with the infinitive, is used. When that event is to follow *immediately*, the *present* infinitive is employed; when, at an *indefinite distance* of time, the *future*; as,

Ὅτι μέλλεις λέγειν.	<i>Whatever you are about to say.</i>
Μέλλει ἀρξέιν.	<i>He will govern hereafter.</i>

89. The *various modes of action*, or *existence*, are expressed as follows, by auxiliaries and participles; viz.

Commencement, by γίνομαι.

Ἐγενετο ἄνθρωπος ἀπεσταλμένος.	<i>There was a man sent.</i>
--------------------------------	------------------------------

Simple existence, by εἶμι.

Ἦν διδάσκων αὐτοὺς.	<i>He was teaching them.</i>
Οὐκ ἐωθως ἦν.	<i>Not being accustomed.</i>

Priority, by ὑπαρχω.

Ἐπὶ πρῶτον ἐν ποίῳ σε.	<i>I first served you.</i>
------------------------	----------------------------

Energy, by ἔχω.

Τὸν λόγον σου θαυμάσας ἔχω. ^b	<i>I have admired your discourse.</i>
Ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις.	<i>You have married my sister.</i>

* From this use of the present participle, in English, it appears to be passive as well as active. In which, as in many other instances, the English follows, exactly, the ancient Celtic idiom; as, ta me in mo bhualadh, *I am in my striking*; i. e. in a state of being struck.

^b The past participle, in English, appears to be transitive, in such expressions as this. The Latins say *habebat persuasum sibi* — *habuisse suspectat* —

Accident, by κυρω, or τυγχανω.

Μενε ως κυρεις εχων (σεαυτον).

Remain as you are.

Τυγχανει περιπατων.

He is walking.

Ὅστις ων τυγχανει.

Whoever he is.

90. To express the *completion of an event*, εἰμι is used, with a past participle. The present of εἰμι, in such an expression, is equivalent to the pluperfect tense, but it is much more emphatical; while εσομαι expresses the future perfect, in the indicative; as the subjunctives of the aorists do, in that mood; as,

Τους συκοφαντας της πολεως ην δι-
ωξας.

*He was after driving the in-
formers from the city.*

Κτημα και ἱρμαιον εση ανατεθει-
κως.

*You will have offered an ac-
quisition and lucky gain.*

91. *Anticipated performance* is expressed by φθανω, or προ-φθανω, with a participle. This expression is so energetic, that it cannot be literally rendered into any other language; as,

Συντιθενται φθασαι τι δρασαντες η
παθειν.

*They conspired to do something
to avoid suffering.*

Ουκ αν φθανοις διηγουμενος.

You cannot too quickly tell.

Ὅστις αν φθανη φιλον ευεργετων.

*Whoever has first conferred a
kindness on his friend.*

92. *Secrecy*, so as to escape not only the knowledge of another person, but even a person's own consciousness, is expressed by λανθανω, with a participle. As the Latin and English have no word corresponding to λανθανω, in this sense; the phrases, in which it occurs, are rendered adverbially; as,

Ελαθον τινες ξενισαντες αγγελους.

*Some persons entertained an-
gels unawares.*

Λησουσι λεγοντες α μη δει.

*They will be ignorantly saying
what they ought not.*

93. A variety of other circumstances are expressed, by joining appropriate adjectives with εἰμι, and participles; as,

Φανερος ην αμαρτανων.

He sinned openly.

Αδηλοι εσομεθα ποιουντες.

We will do it secretly.

Ου πωποτ' εξαρνος εγενομην μαθων
τι

*I never denied that I had learn-
ed any thing.*

94. Sometimes the indicative, or infinitive, is used, instead of the participle; as,

Δηλοι ωμεν, οτι ουκ ακοντες μαχο-
μεθα.

*Let us show that we fight wil-
lingly.*

and the like. But they cannot combine two participles; as, εχων ταραξας, *having disturbed*; which they render, *quum turbassem — es — et, &c.*

Εἰ παρευχεν, ἀδελος εστι.

It is not certain, if he furnished.

Ουκ αν εξαρκος γενοιο μη ουκ εμος υιος ειναι.

You cannot deny that you are my son.

95. *Strong regret or dissatisfaction at a past event*, is expressed by the imperfect, or second aorist of *οφειλω*, *to owe*; agreeing, in number, and person, with its subject; and, commonly followed by the infinitive. The particle *αιτε* is frequently joined with *οφειλω*; as,

Μη οφειλον νικαν.

I ought not to have overcome.

Αιθ' οφειλον μειναι.

I ought to have remained.

Οφελεις ελυσθαι.

You ought to have perished.

96. *Imperious duty, or necessity*, is expressed by verbal adjectives in *τιος*; either agreeing with their substantives, or, which is more usual, having their agents in the dative, and governing their objects, as the verbs do, from which they are derived; as,

Ὁ αγαθος μους τιμητιος.

The good man alone must be honoured.

Τινι την χαριν ιστειον;

To whom is the favour to be acknowledged?

Φεικτειον τφ σωφρονουντι το προς δοξαν ζην.

The wise man must avoid making glory his object in life.

IX. PREPOSITIONS.

97. There is nothing more necessary, in acquiring a knowledge of the Greek language, than to have a clear idea of the manner in which the various relations are expressed, by means of the prepositions.

Two methods have been adopted, by philologists, to ascertain the meaning of the prepositions; but both very unsatisfactory. The first is by deriving each preposition from some word, either in Greek, or Hebrew, or Arabic, that seems to have a resemblance, in sound, and sense, to the meaning which *they have already attached to the preposition*. But it will be evident to any person, who thinks seriously upon the subject, that this derivation, *a posteriori*, will afford little instruction; when the deriver can *know* nothing, and may *guess* any thing.

The second method is more unphilological still: That is by supposing the *meaning* of the preposition to change, according to the case to which it is prefixed. Nothing can be more certain, than that every word has only one original meaning; and, although it may be very difficult to analyze a phrase, so as to ascertain the meaning of each constituent part,

when they are amalgamated; yet we are not rashly to pronounce that it is impossible, or to charge the noblest, and most accurate language, with a violation of the first principles of philology.

A more philosophical and natural manner of acquiring a true understanding of the prepositions is, to follow the course of nature, in the formation of language; and, from considering what the primary relations are, to ascertain how they have been expressed.

98. The first manner, therefore, in which it is probable that relations were denoted, was by variety of termination, or different cases. Thus the genitive was used to denote that *by which any thing was possessed, or from which it proceeded*; the dative that *to which any thing was acquired, from which it was taken, or by which it was done*, and hence, *interchange* in general; while the accusative denoted *the general object of action*. But, as these cases express relations only in a general manner, it became necessary to specify them with more precision; hence *præposita* were used to denote the various modes of relation, each having its own distinct and unalterable meaning, but *blending* with the meaning already expressed by the case, to complete the idea intended to be expressed.

99. Every person knows, that the idea of one word *governing* another is merely an arbitrary invention of philology, and can have no foundation in nature. Hence the same preposition would be prefixed to different cases, without either changing its own meaning, or having any influence in requiring those particular cases. The use of the case must depend upon the nature of the subject, while the preposition is merely prefixed to give precision to the expression.

100. As the relations of place are the most obvious, it is probable that they were the first denoted by prepositions: and an attention to them, in their simplest form, will enable us to ascertain the primary meaning of the prepositions themselves.

A very simple and easy manner of understanding them is, to conceive one body, in a state of rest, and then to consider, in how many different positions another body may be placed, with respect to it.

These may be reduced to the following twelve categories; viz.

- | | | |
|--------------------|------------|--------------|
| 1. In conjunction. | 5. Below. | 9. Around. |
| 2. In opposition. | 6. Before. | 10. To. |
| 3. In. | 7. Behind. | 11. Through. |
| 4. Above. | 8. Beside. | 12. From. |

101. These, with their several modifications, are expressed by the prepositions; thus,

In conjunction. Συν, *with.*

In opposition. Ἀντι, *against*; and, as the part opposed must be considered the front, αντι, *before.*

In. Εἰς, *into, and in*; ἐν, *within*; and, where several objects are placed together, μετα, *in among.*

Above. Ὑπερ, *completely over*; ἀνα, *risen to top*; ἐπι, *come to, and upon*; κατα, *descended upon.*

Below. Ὑπο, *completely under*; κατα, *descended to bottom.*

Before. Πρὸ, *before, in place, or order*; αντι, *in opposition.* See above.

Behind. Μετα, *after, in order.*^a

Beside. Μετα, *following beside*; κατα, *descending, or set down beside*; πρὸς, *merely, or nearly in contact*; παρὰ, *in complete juxta-position.*

Around. Ἀμφι, *on each side*; περὶ, *completely around.*^b

To. Μετα, *following after, or coming over to*; πρὸς, *towards, to contingently*; ἐπι, *to and on*; εἰς, *to, into*; παρὰ, *unto, coming along side*; ἀνα, *up to*; κατα, *down to.*

Through. Ἀνα, *through, from bottom to top*; κατα, *through, from top to bottom*; δια, *through, as dividing; pervading, or moving in any direction, except directly up or down.*

From. Πρὸς, *from slight adhesion*; παρὰ, *from strong adhesion*; ἀπὸ, *from surface, or resting on*; ἐκ, *out of*; κατα, *from bottom descending.*

102. From this theory, the true meaning of the prepositions may be easily ascertained; and it will appear that those which seem to have the most opposite meanings, as παρὰ and πρὸς, retain, in every instance, one signification; viz. that of *moving in a direct line from one body to another, arriving and remaining at it, or passing by it.*

1. Ἀμφι, *on each side.*

2. Ἀνα, *up to, up through, upon.*^c

3. Ἀντι, *opposite, before.*

^a When the relations to be expressed were more complex, including those of *three* or more objects; such as, *behind, beyond, &c.*; or when the idea of *distance*, or the like, was to be added to the primary relation, adverbs of place were introduced.

^b Ἀμφι and περὶ are sometimes used together: as, ἀμφι, περὶ, βῆμον, *round about an altar*; sometimes they are used indifferently for each other, and, in some books, as the septuagint, ἀμφι is hardly ever used.

^c Contrary to every principle of philology, ἀνα is said to mean, sometimes, *up and down*; and the assertion is illustrated by such examples as

Ἐβη ἀνα στρατον.

He went up and down the army.

But what occasion is there to suppose that the person mentioned, returned upon his steps at all? Would any critic say that ἀνα στρατον ᾤχετο κηλὰ θεοιο,

4. *Απο*, *from surface, or resting on.*
5. *Δια*, *through.*
6. *Εις*, *into, in.*
7. *Εκ*, *out of.*
8. *Εν*, *in, within.*
9. *Επι*, *unto, on.*
10. *Κατα*, *down to, down through, or beside, at oottom, down from.*
11. *Μετα*, *following over to, with, among.*
12. *Παρα*, *unto, beside, from adhesion.*
13. *Περι*, *around.*
14. *Προ*, *before.*
15. *Προς*, *towards, to, at, from contingency.*
16. *Συν*, *together with.*
17. *Ὑπερ*, *over.*
18. *Ὑπο*, *under.*

103. From the relations of place, the transition is easy to those of time, and the modes of thought. And the primary meaning of the prepositions is, in general, easily discernible, in these various applications of them. Yet it is not strange that, in the use of a language which flourished for many centuries, extended to various countries, and was spoken in several dialects, local circumstances and habit should have introduced a considerable variety in the use of the prepositions. That this was the case will be evident to a person who compares the ancient Ionic with the modern Attic writers.^a Hence the propriety of following nature in the progress of language, in order to ascertain the true meaning of the prepositions; rather than endeavouring to deduce their sense from the various uses of them by so many different authors.

104. It would very far exceed the limits of these observations to exhibit a general list of the peculiar and idiomatical

should be rendered, *The arrows of the God went up and down the army*; as if an arrow sent from a bow could change its direction?

Even when *ανα* and *κατα* are applied to motion on a plain, they retain their original meaning; and are used according as the speaker conceives the object, to which he moves, above or below the level on which he stands: and a very little observation will convince any person, that we regard almost every object in one or other of these relations.

^a Let the reader compare the language of Chaucer, or any other of our ancient poets, with that of the present day, and he will readily conceive the changes to which a living language is subject.

Multa renascentur, quæ jam cecidere; cadentque
Quæ nunc sunt in honore vocabula, si volet usus,
Quem penes arbitrium est, et jus, et norma loquendi.

R

Horat.

use of the prepositions. The following examples may serve as a specimen of it:

Ελασας τον ἵππον ἀνα κρατος.	<i>Driving the horse at full speed.</i>
Κατεσκηψαν, ἀνα χρονον, εις πολε- μους.	<i>In progress of time they were engaged in war.</i>
Ελαβον ἀνα δηναριον.	<i>They received one penny each.</i>
Ανθ' ὧν δικαία ἐποιεῖτε.	<i>Because you did just things.</i>
Απο γλωσσης ἐδεήθησαν.	<i>They made a verbal request.</i>
Οἱ ἀπο τῆς Στοας, ἀπο τῆς Ἀκα- δημίας, κ. τ. λ.	<i>The Stoics, the Academics, &c.</i>
Οἱ ἀπο τῆς βουλῆς.	<i>The senators.</i>
Δια τριτῆς ἡμέρας.	<i>Every third day.</i>
Τα χρηματα αὐτῶν δι' ὠφελείας ἐθεντο.	<i>Their property they made their own, put to their own benefit.</i>
Δια χρονον ἑώρακειν αὐτον.	<i>It was long since I had seen him.</i>
Παντας ἡκείν Αθηναζε, εις τὴν σε- λήνην.	<i>That all should come to Athens, at the new moon.</i>
Ἀντισχόντες εις ὅσον ἐνεδεχέτο.	<i>Having resisted as long as they could.</i>
Ὅρκον καραϊτῆσαι ἐκ τῶν ἐνόντων.	<i>Avoid an oath as much as pos- sible.</i>
Τὴν ἐν ποσιν (χωρὰν) αἰεὶ πειράται αἶρειν.	<i>He endeavours always to take the country to which he comes.</i>
Τοὺς ὑστάτους εἰπόντας ἐν ὀργῇ ποιεῖσθε.	<i>You are angry at those who spoke last.</i>
Ὁ ἐπὶ τῶν βασιλικῶν σφραγίδων.	<i>The keeper of the king's seals.</i>
Ἐπεὶ ἐφ' ἑαυτῶν ἐγενέτο τὰ στρατο- πέδα.	<i>When the armies were in their quarters.</i>
Ἐπὶ ἀρχόντος Ἀθηναίους Νικοστρα- του.	<i>When Nicostratus was Archon of Athens.</i>
Τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν.	<i>Some things are in our power, other things not in our power.</i>
Ἐμὲ ἐπ' ἀγαθοῖς διαπρεπεστεραν φανῆναι.	<i>That I shall appear much more conspicuous.</i>
Βασιλεῖς οἱ ἐπὶ διαδοχοῖς παισὶν ἐτελευτήσαν.	<i>Kings who died, leaving chil- dren to succeed them.</i>
Ἡ κατὰ πόδας ἡμέρα.	<i>The following day.</i>
Οἱ Ἀθηναῖοι, κατὰ μιαν ναυὺν τε- ταγμένοι, περιεπλεον αὐτοὺς κυ- κλῷ.	<i>The Athenians, having their fleet drawn up in a single line, sailed round them in a circle.</i>
Παρα τοσούτον οὐ κατεληφθῆ, παρ' ὅσον οἱ διώξαντες τῆς εὐθείας ἐξέτραπησαν.	<i>By this means only he escaped being taken, that the pursuers turned out of the way.</i>
Αὐτῷ μὲν δὲ ἄνθρωπος, πρὸ πολλοῦ τῆς πόλεως ὄντι, ὑπήντα.	<i>The people met him a consider- able way before the city.</i>

Προς Διος, διηγησai ἡμιν.

For the sake of Jove relate to us.

Προς επιστολαις ειναι.

To be writing letters.

105. There are, likewise, many adverbial phrases, made by the combination of prepositions with nouns, or adjectives; such as,

Απο σπουδης, *diligently.*

Απο του εικοτος, *unlikely.*

Απο του φανερου, *openly.*

Δι' ακριβειας, *correctly.*

Εις ὑβριν, *contumeliously.*

Παρ' ολιγον, *nearly.*

Επι τυχη, *accidentally.*

Προς χαριν, *agreeably.*

Κατα μεγα, *greatly.*

Παρα πολυ, *not nearly.*

X. CONJUNCTIVE AND ADVERBIAL PARTICLES.

106. No language abounds more in the use of particles than the Greek. Besides such as are common to other languages, the Greek has certain particles to denote,

1. *Emphasis*; such as η, δη, *truly*; που, *probably, no doubt*; τοι, *really*; and γε, which is connected with the emphatical word in the sentence, although several other words sometimes intervene; as,

Ει μη ὅλον, μέρος γε.

If not all, at least a part.

2. *Consequence*; such as, αν, *next*; αρα and ῥα, *therefore, then*; αν, denoting that the verb to which it is prefixed, expresses an idea consequent on that expressed by the preceding verb; as, (see obs. 74, 75, 76.)

Αυταρ επει κατα τεκν' εφαγε στρου-
θοιο.

*Next, therefore, when he de-
voured the young of the
sparrow.*

Αρα οισθα;

Do you know therefore?

Εγωγ' αν ειπον ει παρων ετυγχανον.

*If I had been present, I would
have spoken.*

3. *Distinction*; Μεν is, generally, placed in the first clause of a paragraph, and δε, in each of the succeeding ones; as, (see obs. 23.)

Τα μεν εστιν εφ' ἡμιν, τα δε ουκ
εφ' ἡμιν.

*Some things are in our power,
and other things not in our
power.*

Εμοι μεν το φαρμακον, Πτοιოდωρῳ
δε το αφαρμακτον επεδωκε.

*He gave the poison to me,
but the unpoisoned (cup) to
Ptoiodorus.*

107. Some ancient writers, particularly Homer, make so frequent use of particles denoting *emphasis*, and *consequence*, that critics, wanting inclination to investigate the meaning of each particle, have contented themselves with calling several of them expletives. But however they may appear to persons whose language has no exactly corresponding words, it is certain that each of them has its proper, and distinct signification; and, where the same particle is repeated, or synonymous ones are used, it is done for the sake of emphasis. (see obs. 29, 30.)

THE END.

LONDON:
Printed by A. SPOTTISWOODE,
New-Street-Square.

